







## ABSTRACT

# A Descriptive Dissertation on the Effective Utilization of Word Pictures in Distinctive Narrative Sermon Designs as Interpreted by the Boyd Stokes Reaction Questionnaire in the Adult Sunday School Classes of the Whiteville United Methodist Church

Homer Edward Morris

The purpose of this dissertation is to record the degree of effectiveness which word pictures, embedded in inductively formatted sermons had in the adult Sunday school classes of the Whiteville United Methodist Church. The principal participants are the pastor and the members of all Sunday school classes above the high school level (ages 30-80). The thesis of this study is that when a minister utilizes inductive sermon designs in his or her adult Sunday school classes, the majority of all responses will be positive. The end result will be a desire by both the speaker and hearers to make further use of these distinctive inductive formats.

The structure of this dissertation is based on the case study method currently promoted by Asbury Theological Seminary. This desire is a helpful platform from which to assess expert performance and to practice analytical thought. The case study outline allows one to review the context in which an event took place. It also permits one to presently analyze what happened, along with the formulation of new resolves for future ministry.

The schemes of the sermons, presented to the adult Sunday

school classes of the Whiteville United Methodist Church in April - May, 1991, were derived from Eugene Lowry (How to Preach a Parable). Word pictures, as described by Smalley and Trent (Language of Love), are disbursed throughout these homilies for added effect.

The instrument used as a measuring device, in determining the potency of these particular sermons, is the Boyd Stokes Questionnaire. This tool was fashioned in a house of worship under the scrutinous eye of local church people. This form was administered after each sermon was preached, and an overall average response factor was determined from the resultant data.

The sermon patterns employed during this eight-week project are inherent in both scripture and experience. Experts in the area of inductive preaching have logically revealed the intrinsic nature of the inductive design, along with the contrived character of the deductive approach.

The calculation regarding the effectiveness of these sermons is based on an ordinal number system, within a format which resembles a Likert Scale. This method emphasizes an "average" number rather than a precise digit for a finalized product.

The conclusive information from this project affirmed McCarthy and Lewis in their clinical estimations of right brain orientation. I was impressed by the fact that comparable percentage figures emerged from both the clinical and church settings. This was a significant first step for me and the members of the Whiteville Church towards an informed appreciation of an effective method of preaching.

DISSERTATION APPROVAL

This is to certify that the  
dissertation entitled

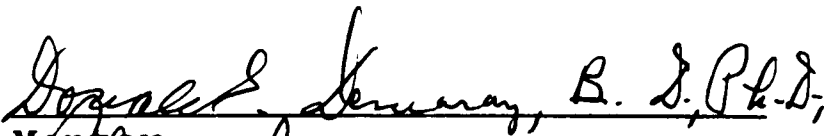
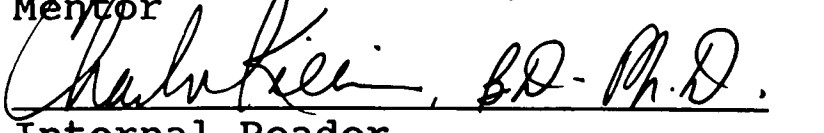
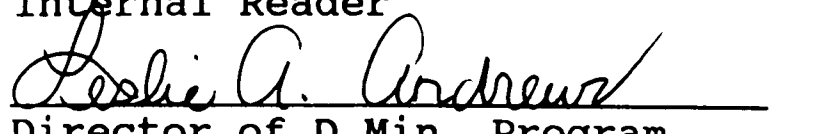
A DESCRIPTIVE DISSERTATION ON THE EFFECTIVE UTILIZATION OF WORD  
PICTURES IN DISTINCTIVE NARRATIVE SERMON DESIGNS AS INTERPRETED  
BY THE BOYD STOKES REACTION QUESTIONNAIRE IN THE ADULT SUNDAY  
SCHOOL CLASSES OF THE WHITEVILLE UNITED METHODIST CHURCH

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Homer E. Morris

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Homer Edward Morris

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A DESCRIPTIVE DISSERTATION ON THE EFFECTIVE UTILIZATION  
OF WORD PICTURES IN DISTINCTIVE NARRATIVE SERMON DESIGNS  
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UNITED METHODIST CHURCH

Introduction

Fred Craddock correctly states, "Preaching itself is a very complex activity" (1985, 16). Though the biblical meanings of kerygma and didache are heralded event and teaching (Demaray, 27-28), it is very difficult to describe preaching in the present age. Kermode says, "Interpreting implies that previous understandings, however clear and firm, were not final and are not totally adequate for every time and space" (143).

Too many ministers have sought a work which does not demand a message on Sunday, while others continue to preach simply because their church expects it. American Christianity has emphasized social action over the pulpit, to the point that preaching now seems like a marginal annoyance. Historically, preaching has been the hub of the worship community. We will only see history repeat itself in the church if our preaching is capable of changing the lives of people and social institutions.

I believe preaching can be restored to its preeminence.

Basic principles must be followed if one wishes to be an effective preacher. Evenly balanced presentations are products of our daily disciplines. Traditional preaching emphasizes main points, outlines, and illustrations. Recent research is beginning to reveal that for many listeners traditional styles of preaching are irrelevant. Schools of preaching still seek effective formats of communication.

A legitimate preaching event involves a lively speaker and active listeners. Lewis believes there was something special about the way Jesus preached which "moved the unlettered multitudes of the first century" (1989, 13). He also feels Christ's preaching contains "methods and communication styles which are well suited to twenty-first century listeners" (13). The broadly versatile sermons of Jesus display the fact he understood those who received his good word. Lowry thinks:

sermons are born, when at least implicitly in the preacher's mind, the problematic itch intersects a solutional scratch - between the particulars of the human predicament and the particularity of the gospel (1980, 20).

Jesus utilized familiar thought patterns in his style of preaching. Christ knew everyday objects and experiences were the most effective vehicles through which the truths of the kingdom of God could be communicated.

Jesus had the unique ability to touch the lives of

people from all walks of life. His prowess was directed by a tenacious perception of human nature. The Lord grew up with stories familiar to the everyday person. His teachings simply sought to connect a deeper meaning to the earthly connotations of learning by rote. Eslinger says, "Interaction with a felt need will produce a sermon idea which will come to full expression as a living sermon through the form of a plot" (76). Jesus knew people were capable of interpreting what they heard. He perceived individuals, as well as the societies they were a part of, as those who determined their identities from stories. When Jesus told stories, his intent was to raise their horizons of faith.

Preachers are presently facing a silent competition for words. Everywhere people turn today, they find a continuous flow of vernacular. Eslinger states, "A crisis in language has been experienced generally as a loss of the power of words" (97). As a result the potency of words seems to be diminishing. This problem became more evident when the church shifted the focus of the sermon from the scriptures to current press releases. Though our environment may contain some negative elements, Lewis advises us to take the instrumentality of the advertising world and utilize it for the kingdom of God. In the midst of our communications malaise, he prescribes a

sermon which "aims at their attention by being visual, vivid and varied" (1966, 18). He refers to people like Smalley and Trent who promote communication skills which "enables them to open the door for needed changes in relationships" (The Language of Love, 9). Carol Huber introduced them to a particular form of communication in her article entitled, The Logical Art of Writing Word Pictures (27-28), which they now promote as an effective tool. Lowry believes good communication is a product of forms designed in accordance with the flow of our intuitive natures. He says, "A sermon is an event in time, a narrative art form more akin to a play or novel in shape than in a book" (1980, 6).

Sound is the key to a good preaching event. The meaning of many languages depends solely on the element of sound. Craddock points out, "Preaching is by its nature an acoustical event, having its home in orality not textuality" (1985, 31). Paul instructed Timothy, his son in the faith, on how to properly "handle" the word of truth (II Timothy 2:5). Thus, one of our main concerns in ministry today should be "how" we share the gospel. Lowry is convinced that, "preaching is the Story, and our task is to tell it, to form it, to fashion it - not to organize it" (1980, 6).

The level of effectiveness at which the story is

shared depends on the one who tells the story. This is why Craddock thinks, "a person is a conversation" (1979, 37), or as Lewis says, "Preaching must be undergirded by the strong personal ethos of the preacher" (1966, 18). Any experience tending to affect the preacher's view of life is crucial to the manner in which the gospel will be shared from the pulpit. Kinlaw states, "The things that happen in a preacher's personal life have a great deal to do with what happens when he or she preaches" (7).

The goal of the inductive format is to involve the hearer as much as the preacher in the message of the sermon. Lewis believes the congregational involvement will only be remotely possible if we switch our thought processes from linear logic to a right-brain sense of action. He thinks if we cannot switch the thought processes of traditional orthodox religion, "spiritual reality will appear imaginary and what should be the vivid truth of God's Word may become merely subjective haze" (1983, 10). The inductive process challenges both the speaker and the listener. A hearer truly involved in this process is aware of the risk the preacher takes. As Lowry states, "The listener must have confidence that the speaker is capable of doing the job credibly" (1985, 66).

Paul referred to preaching as a "foolish" tool God

has chosen to revolutionize people (I Corinthians 1:21).

Kinlaw says:

When the Spirit's internal revelation breaks into the preacher's mind and attends his or her preaching, it has the potential for radically changing people's lives (15).

It is important for the preacher to realize he or she is sharing a "living word" with the people. Lowry believes preaching creates an opportunity for us in the grace of God. He defines grace as "a new situation being created by the gospel - a new freedom to make choices we could never before make" (1980, 72). Sangster observed the activity of God through this means of grace before he said, "Preaching is God's supreme method in making his message known" (12).

## LEVEL I - REFLECTION

### FOCUS STATEMENT

I was appointed pastor of the Whiteville United Methodist Church in Whiteville, North Carolina, on June 25, 1990. As I approached the staff-parish relations committee for the first time, they made known their willingness to assist me in presenting innovative formats of communication to the adult Sunday school classes of the church. The major focus of this study is: How does a minister utilize distinctive inductive sermon designs in the adult Sunday school classes of his or her church which effectively cause comparable response percentages to that of Lewis (in the educational field) and McCarthy (in the clinical field)?

I plan to approach this problem by first designing four distinctive inductive sermons (Appendix E, p. 118) in consort with the CRG. I will utilize the sermon patterns of Eugene Lowry (1989, 49-60, 88-103, 121-131, 148-160), along with the word picture designs as described by Smalley and Trent (1988, 70-97).

Once these four sermons are developed, they will be presented to the adult Sunday school classes of the Whiteville United Methodist Church. In April I will expose the 30-50 year age group to these homilies, and ages 50-80 years will hear them in May.



Following all of these worship services, each group will have an opportunity to respond by filling out the Boyd Stokes Reaction Questionnaire (Appendix C, p. 115) along with further dialogue. To assure that these events are being properly handled, the CRG will serve as observers (instead of participants). They will fill out an Observer Report (Appendix D, p. 117) during each session.

Following the eight week period, all registered responses (oral and written) will be reconsidered by the pastor and the CRG. They will contemplate meaningful interpretations to open statements (30, 31, 33-37) as well as resulting percentages from the Boyd Stokes Questionnaire (33-37, 107, Appendix F, p. 23).

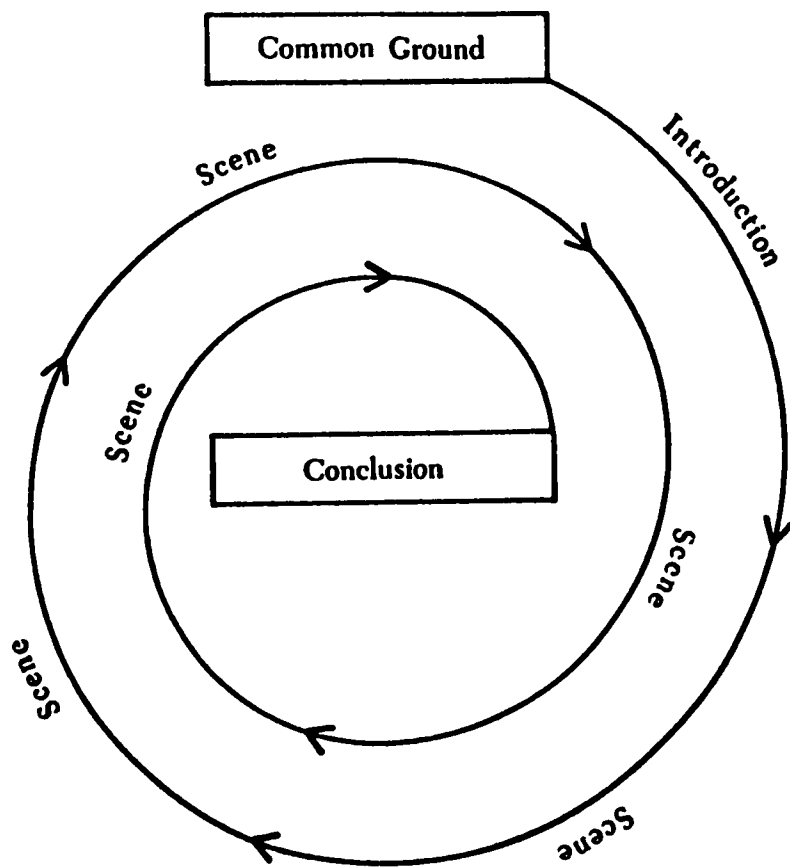
Hopefully, an evaluation will emerge (pp. 102-107) which will verify percentage ratings in a church setting that corresponds to those found in educational research (Lewis) and clinical studies (McCarthy).

The actual title I wish to place on this dissertation is, "A Descriptive Dissertation on the Effective Utilization of Word Pictures in Distinctive Narrative Sermon Designs as Interpreted by the Boyd Stokes Reaction Questionnaire in the adult Sunday school classes of the Whiteville United Methodist Church."

The process Ralph Lewis calls "mining" refers to the

word picture wells in the Language of Love by Smalley and Trent. Lewis uses the acronym "MINE" (1989, 48) to remind us of the wells of "remember when" (memory), imaginary stories (imagination), nature, and everyday objects (experience).

I wish to utilize word pictures, drawn from these "wells," in four distinct narrative designs as presented in How to Preach a Parable by Eugene L. Lowry. The first design is what he calls "running a story" (42-78),

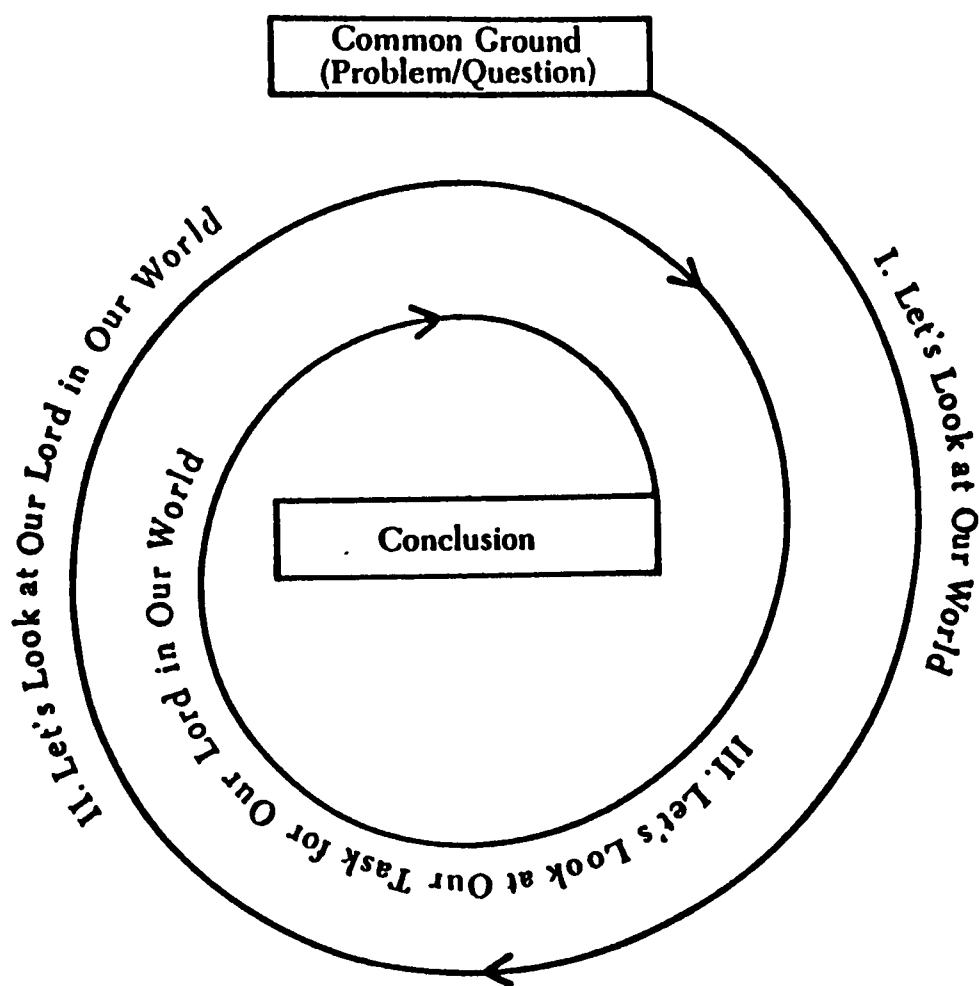


Simple Narrative Chart

Ralph Lewis, 1983

in which the preacher turns the text into a narrative sermon. He or she highlights, elaborates, amplifies and

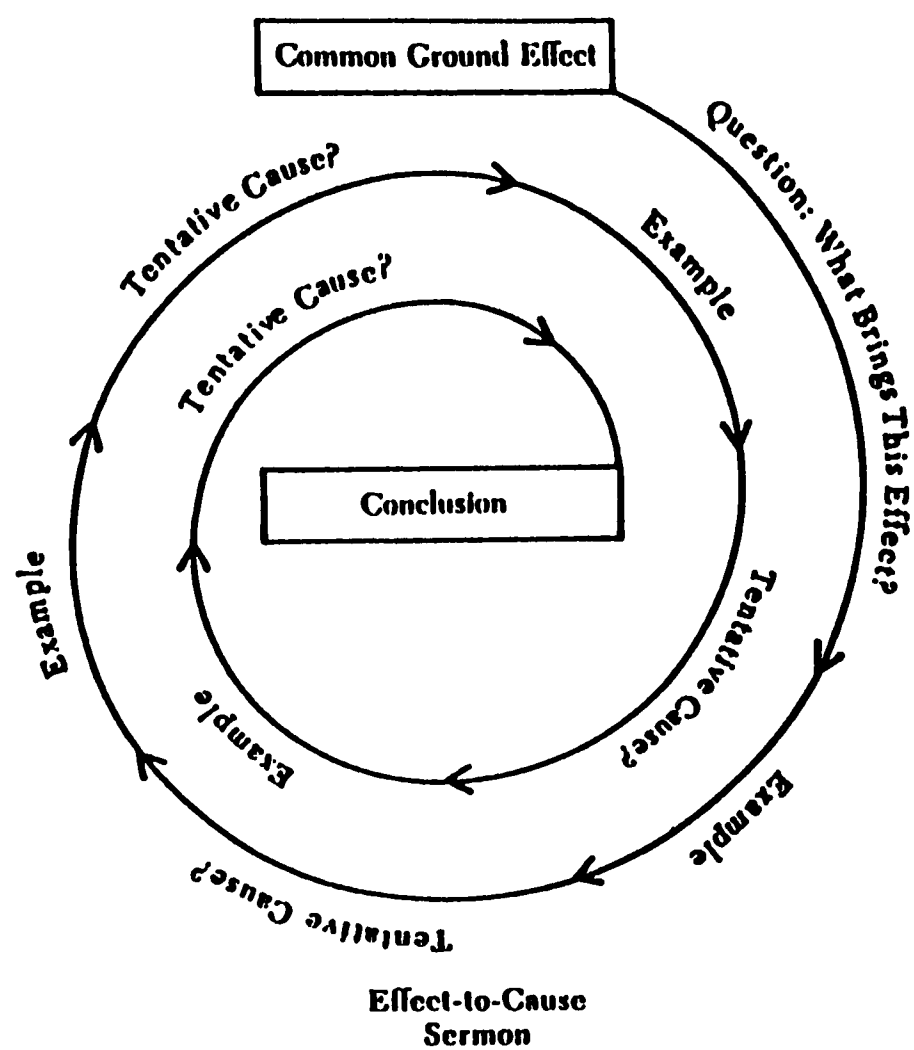
creatively enfleshes crucial portions while moving through the text. Lowry calls his second design "delaying the story" (79-114). In this format the preacher begins with a current concern in the congregation, then turns to the text for resolution.



Ralph Lewis, 1983

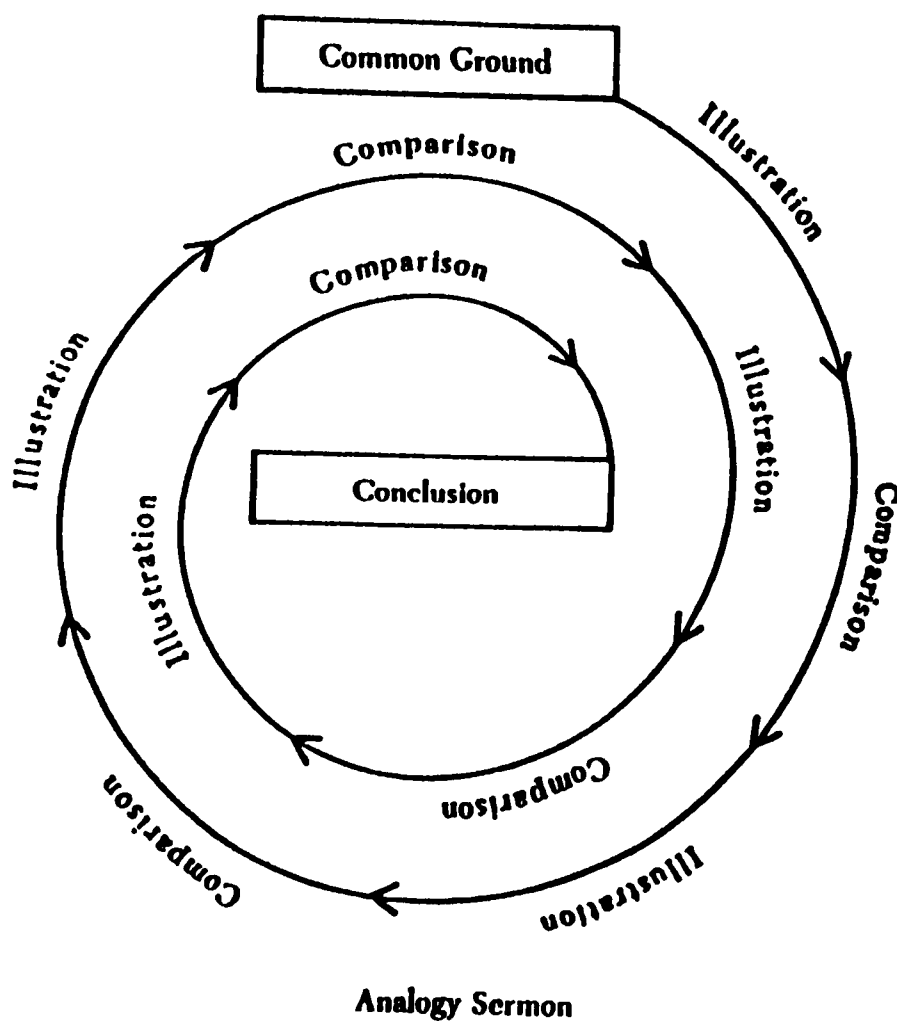
"suspending the story" (115-141) is the title of the

third design. In this structure the speaker begins by running a story with the text before it runs into trouble (presenting something that cannot be understood). The preacher then moves decisively away from the text. He or she then shares a more contemporary situation which seems to escape the problem of the text. The minister



Ralph Lewis, 1983

finally returns to the central text for resolution and completion. The fourth design is called "alternating the story" (142-170).



Ralph Lewis, 1983

In this pattern the minister alternates between telling about the text and relating a contemporary story.

## BACKGROUND

### CHURCH'S BACKGROUND

The Whiteville United Methodist Church is a well established county seat church in the North Carolina Conference. It was organized in 1845 on the Southville (Southport) Circuit, which consisted of twenty-one churches. In 1893 the Whiteville church became a station

and since then has had a full time pastor. I am the second minister who has sought a doctorate degree while serving in Whiteville. The church presently boasts a membership of 620 with an average Sunday worship attendance of 240. The Sunday school averages 160 each Sunday and the majority of these are in the adult classes.

Over the last five years the North Carolina Annual Conference of the United Methodist Church has sponsored a revitalization program for all cooperating churches. A report compiled (prior to my arrival) out of this study on the Whiteville Church reveals its strengths and weaknesses (Appendix H, p. 255). Kenneth L. Callahan's "Twelve Keys to an Effective Church" is the blueprint for this particular study. Callahan thinks the basic keys to success in the mission of becoming a vital congregation is, "(1) claiming, (2) expanding and (3) adding to the strength of the congregation" (xvi-xvii). Other than the physical facilities, which have been totally renovated in recent years, the Whiteville Church acknowledged three areas of strength. These strengths are (1) corporate, dynamic worship, (2) significant relational groups and (3) strong leadership resources.

Under the area of corporate, dynamic worship, Callahan writes, "Preachers have a tendency to forget

this foundational conviction of the Christian faith, namely, that the gospel is good news" (28). He believes preaching which leads to positive returns is filled with help and hope (28). He describes dynamic sermons as those that are "easily followed, make sense, involve humor, struggle and drama found in the biblical text as well as contemporary living" (28-29).

In the area of significant relational groups, Callahan believes the church is focused more on program than personhood. He says, "Increasingly, effective and successful congregations have discovered people are more important than programs, and that people reach other people" (39).

Finally, in the area of strong leadership resources, Callahan calls for a stronger, more intentional style of leadership in the church. He describes a leader as "one who effectively leads" (41). He thinks a true leader not only enables others to share their faith but also shares his or her own vision (42). With these strengths in mind, I have designed a project which fine tunes that which is already effective.

#### ADULT SUNDAY SCHOOL CLASSES' BACKGROUND

Five Sunday school classes participated in the project, with ages ranging from 30 through 80. Overall,

there is an equal number of men and women in these classes. The maximum number possible in this total group varies from 100-120, with an equal attendance ratio in each.

The "Worthington Bible Class" is a stable and steady group of men whose ages range from 50 to 80 years. Many of these retired men have lived in Whiteville over 15 years and are supportive of worthwhile causes in the community. They enjoy gathering in the fellowship hall, where many pictures of them are hanging on the walls. Most of them fall into the upper middle income bracket.

The "Women's Bible Class" meets in the church parlor. They are similar to the men's class in terms of years in existence, age levels, dependability, educational achievements and income brackets. They are a very caring group of women and show their love through acts of kindness in the community.

The "Adult Bible Class" consists of key working people ranging in age from 50-65 years. This group is made up of career people at the peak of their earning levels. Some of them have children in college and their minds are still very active. This class developed from the older classes over 20 years ago. They originally called themselves the "Young Adult Class," but they are not as young as they used to be. Most of them are in the



middle and upper income brackets.

The "Upper Room Class" grew out of the "Adult Bible Class" and has been meeting for ten years. This group ranges in age from 40 to 50 years, and many of them have children in junior and senior high school. There is a social mixture in this class, though many hold key executive positions in local businesses. This class has been very successful in maintaining a high percentage of attendance throughout the year. Most members are in the upper and middle income strata of the area.

The youngest class involved in the project is the "Thirty-Something Class." They have been in existence for two years and are an overflow group from the "Upper Room Class." Ages range from 30 to 40 years, and their children are babies or toddlers. Many who attend are in the middle and upper income categories.

Prior to the project, 64 statistical questionnaires (Appendix B, p. 111) were filled out by those participating in the project. Group 1 (Thirty-Something and Upper Room Classes) filled out 30 forms (47%), and group 2 (Worthington, Women's and Adult Classes) completed 34 surveys (53%).

The first fifteen items of this questionnaire (Appendix B, p. 111) are meant to gather general information. Question 1 revealed that the participants

are residentially a comparatively stable group. The mean response was within the 10-15 year residence category. The question concerning occupation showed that 75% of the group was employed. The majority of those employed considered themselves to be professional/technical workers (39%). The headquarters of the United Carolina Bank is in Whiteville. Many of my members are employees of the bank, which explains the high percentages in this category. Using 14 as the number of years for "some college" and 18 for "graduate work," the educational level of the participants averaged somewhere between a junior and senior in college.

These Whiteville Church members are basically in the upper middle age category, with the mean score falling into the lower part of the 50 to 59 category. The respondents are 56% male and 44% female. Most of the group are married, with 86% falling in this area. The next largest category is "widowed" with 9% response.

The majority of those polled joined the Whiteville Church on transfer from other United Methodist Churches (60%). The alternatives were on profession of faith (21%) or transfer from another denomination (19%). This is a sampling of stable membership, with the younger group (#1) falling into the 5-10 year category and the older group (#2) in the 10-15 year bracket. Most joined

after attending church on their own (48%), while some were influenced by family (24%) or other members (17%). The number of members holding jobs seemed to be typically distributed. The younger group held a slight edge in time spent for the church. The great majority of the participants (73%) revealed a great amount of trust in the pastor.

Question 13 revealed that the average worshipper attended 67% of the worship services during the year. Concerning weekly religious activities (Question 14), there were positive responses to everything on the chart except for visiting with the minister and other religious activities. There were a total of 504 responses, of which 347 (69%) were yes and 157 (31%) were no.

Question 15 revealed that over the past year 56% of the participants did not change their activity level in the church. It showed 14% decreasing their involvement, while 30% became more active.

There was much uncertainty among Whiteville Church members concerning blacks attending and joining church. Though 51% favored blacks attending, 49% were uncertain. There is very little change in percentages from question 16 (attending) to 17 (joining). While 58% of the group felt the church should teach temperance, 32% preferred abstinence. The older group (50-80) voted 3 to 1 for

abstinence over the younger classes (30-50).

The Whiteville Church could well be described as a parish church, with most of its members living in or near the vicinity. The average mileage parishioners travel to church is nearly two miles. Question 20 reveals a great concern for the welfare of the church when it faces the possibility of extinction.

The scores on the "knowledge section," concerning the Bible and the church, (questions 21 through 24) revealed that 41% of the answers were correct.

Questions 25 and 26 aimed at a conservative-liberal indicator. The mean scores on both questions indicated a very slight leaning on the liberal side.

Questions 27 through 35 make up a condensed form of Dr. Barbara Pittard's church commitment test. The ranges that Dr. Pittard used were: low commitment - 2.62-3.32; middle commitment - 3.35-3.70; high commitment - 3.72-5.00 (29). The members showed low commitment in four of the questions - 28, 30, 32, 33. They revealed no medium commitment in their answers. High commitment was seen in the answers to five questions - 27, 29, 31, 34, 35. The overall average in the group, concerning their commitment to the church falls into the middle (medium) bracket.

### CASE PRESENTER'S BACKGROUND (HOMER)

When this project took place in the Whiteville United Methodist Church, I just turned 40 years of age. As I view these 40 years, I can see a slow but methodical process working in my life. I am beginning to see God's purpose in forming and fashioning me into an improved preaching instrument.

After I decided to go into the ministry, my parents told me they knew I would be a minister even before I was born. When I was a young boy, my parents were both active pastors in the Society of Friends Church. I still remember how they took turns preaching from the pulpit. I always loved Bible stories and the fellowship which was found in the church. My father received his master's degree in science when I was in kindergarten. He began teaching in Christian colleges, and I was exposed in these institutions to excellent speakers from an early age.

While reading Luke 1:76, as a junior in high school, this passage came alive in my heart. It spoke of God's call on John the Baptist to prophesy, and I sensed His call on me to preach the gospel. When I spoke to my parents of this experience, they simply told me of their continued prayers concerning the matter. While working in a typewriter factory, two years later, I heard a voice

calling me to preach. I stopped what I was doing and looked around, thinking someone had spoken to me. To my surprise, everyone continued with their routine activities as if nothing had happened. I bargained with my inner voice, thinking that if it was indeed of God, he could make a way for the call to be realized. From that point on I have served in many capacities for local churches. I have now completed 14 years of full-time service as an ordained pastor in the United Methodist Church.

Preaching has always been an enjoyable part of my work. I still feel a little nervous before the worship service, but I sense God's pleasure when I begin to speak.

I had been exposed to a lot of preaching before I realized the difference between deductive and inductive formats. When I attended Asbury Theological Seminary, Dr. Ralph Lewis made me aware of the characteristics found in these two approaches to preaching. After learning about the different styles, I realized most of the preaching I had been exposed to was deductively oriented.

I remembered a few preachers who were exceptions to the "deductive rule." These able communicators left living images in my mind which I remember to this day.

When I heard such men as Fred Craddock, Wallace Chappell, Ralph Lewis and others, I was amazed at their ability to hold the attention of the listeners. They captured the imagination of both young and old, while at the same time making their points from various angles. I was not yet aware that they were appealing to a different part of the brain than what I had been used to addressing. It is my desire to become more effective in my preaching by utilizing more inductive elements at the local church level.

#### CONGREGATIONAL REFLECTION GROUP'S BACKGROUND

Dan Rozelle is the staff-parish chairperson for the Whiteville Church. He has lived in the Whiteville area for four years and has shown definite leadership abilities in the church as well as the community. He is senior vice president in charge of the Marketing Department for United Carolina Bank. He possesses a tremendous ability to manage an overall business operation and deals with problems in a professional and impartial manner. He presently serves as president of the "Upper Room Class," and these class members greatly respect him.

Claire McGirt is on the staff-parish committee and has been a faithful member of the Whiteville United

Methodist Church for many years. She is a respected member of the community and a retired English teacher from the Columbus County educational system. She was the first editor for the church newsletter and knows more about the church than any other lay person. Her storehouse of knowledge is helpful to a new pastor.

Jerry Hall is the administrative board chairperson and operates his own insurance business. He and his family have been in the Whiteville area most of their lives. Because of the nature of his work, he knows a lot of people from different vocational settings. He is capable of mobilizing local members for any kind of community task. He keeps the church out of trouble by carefully planning ahead of time.

Bill Brooks is a quiet, gentle spirit, as well as a capable business person. He is the chairperson of the council on ministries committee and the chairperson of the long-range planning committee for the Whiteville Church. He was the main church member who worked with the conference consultant for revitalization. He has a clear understanding of what our church needs to remain a healthy and growing family of faith.

George Howe is a retired United Methodist minister in our congregation. He has been responsible for many of the new members being brought into the church over the



last few years. George was given the title "Pastor Emeritus of Visitation" prior to my arrival. He visits newcomers in the community and those who are sick or shut-in. He knows many of the church members, and they seem to be partial to him. George has been a great help to me since I was appointed to the Whiteville Church.

#### BACKGROUND OF THE BOYD STOKES SERMON REACTION QUESTIONNAIRE (APPENDIX C)

The PH.D. dissertation completed by Boyd Stokes at Emory University in 1972 is entitled Evaluation of Preaching. It is a summary of the development and verification of a reliable evaluative instrument concerning the activity of preaching. With the help of an advisory committee, Dr. Stokes began developing the instrument. Through reflection, the churches he preached in made a listing of sermon categories. They surveyed a local congregation for their opinions on what made a good or bad sermon. He wanted to know what they thought the purpose of preaching was and what they felt a preacher should be seeking to accomplish as he or she preaches. He asked that the congregation evaluate his own preaching.

Dr. Stokes proved the reliability of this instrument by using it in several different situations. He came up

with what Suchman described as "consistent results upon repeated application" (120). He utilized correlation coefficients, standard deviations and mean scores. He randomly chose two classes out of one group and equally tested them on the data they gathered. Because there was very little variance in the answers of the two groups over an eight week period, the instrument was verified. This calculation method is called "split-half tabulation," which erases the suspicion of added stimuli in any one group.

The questionnaire expedites the transfer of these inner attitudes into external data subordinate to the principles of social science. This instrument on which such a system will be based is "ordinal," or "approximate" number. Ordinal number varies from "true" number in that true number is the outcome of a very precise computation of a specific truth. Ordinal number is based on order and degree. The ordinal figure is "a number derived from responses to given acts of the social scientist, which does not satisfy the requirements of a true number" (Geer, 131). In this system, one can prove that with regard to some standard, a deed or agent reveals more than or less than another.

Utilizing the idea of ordinal numbers, a semantic space, or scale, is produced for each particular attitude

that is to be ascertained. This is called a semantic space because each ordinal number is recognized by the respondent to represent a specific semantic response on his or her part. One typical code is: Circle #1 to mean strongly agree, #2 to mean agree, #3 to mean uncertain, #4 to mean disagree, and #5 to mean strongly disagree. The basic idea is to form a semantic scale representing both positive and negative extremes of responses with spaces being provided for responses all along the scale between the two extremes. This provides a measurable outlet for expression showing both the direction and degree of the respondent's attitude.

#### BACKGROUND FOR THE CASE

The Congregational Reflection Group (CRG) met on February 26, 1991 to discuss the logistics of the doctoral project. I shared with the CRG my desire to prove the effectiveness of inductively formatted sermons in our adult Sunday school classes. I told them that I would use the reaction questionnaire of Boyd Stokes (Appendix C, p. 115) to establish such a precedent.

I assigned each CRG member to a particular adult Sunday school class and instructed them on what forms their classes needed to fill out. I stressed the importance of their people attending the entire four week

period of sermons.

I shared the patterns of the sermons I was going to use in the project with the CRG. I explained that Eugene Lowry designed these formats in his publication, How to Preach a Parable. They let me know that they were unfamiliar with this style of preaching, which I was certain would be the case with most of my members. This is a similar situation in which the students of Lewis or the clients of McCarthy found themselves. Their observation of the formats in the sermons of Lowry enable them to be objective in their evaluation of the events to come (Appendix D, p. 117).

After reading Fred Craddock's book, As One Without Authority, I knew I had one empathizing friend in the world. He seemed to understand the frustration ministers go through wondering whether what was said from the pulpit made any difference. I suddenly knew this project could prove to me, if nobody else, that sermons (even unfamiliar ones) could make a positive impact on hearers.

I knew that if this project was going to work, I would have to adjust my expectations along with those who entered it with me. During the course of the project I consistently reminded myself that the majority of my listeners (Including myself) were more familiar with deductive procedure than the inductive style. With such

odds working against this project producing a positive margin response factor, I had to accept the fact that even a slight positive margin would be meaningful.

In the next section I am going to share the details from a portion of my project. I preached the sermon entitled "The Scarecrow" on these occasions (April 21 to group #1 and May 19 to group #2). I chose these particular events because they received the highest overall positive response margin in both groups (19% in group #1 and 25% in group #2). They had previously gathered two times and most of the logistical problems had been solved.

#### DESCRIPTION

Group #1 met in the Upper Room classroom on April 21, 1991 at 9:30 A.M., and group #2 gathered in the church parlor on May 19, 1991 at 9:30 A.M.

The sermon I preached on these occasions was entitled "The Scarecrow" (Appendix E, p. 145). It is written on the basic pattern Lowry displays in his book, How to Preach a Parable, as "suspending the story" (115-141). This sermon opens with a paraphrased text (gospel according to Homer). Lowry wants us to keep the rendition close to the original meaning while making it more real to the hearer (121). Instead of an ancient

master leaving his slaves in charge of his property, I transformed them into a bank executive leaving for a vacation in Monte Carlo while his staff remained behind.

The one talent man of the Bible becomes the \$1,000 man in my paraphrased edition. The first two paragraphs following the text are designed to make the complaint of the \$1,000 (one talent) man more credible to the listener. Lowry feels that this method stretches the mind of the hearer to consider all angles of the text (122-123). This hinders the listener from relaxing his or her mental muscles while the "expected" conclusion is delivered on a silver platter.

Though most of the group knows the hero of the story is the top man, I am pushing the story far enough for the good news to be heard later. I seek to "mop up" those still holding out for the top executive by extending my opinion of the social outrage towards the "irrational" boss at Central Bank (124-125).

After stretching the listener's thought processes to the limit, I wish to re-establish the context of our biblical story. We arrive at a moment of suspension which we have been building up to for some time. The stories of the virgins and talents confront us with the need to know whether or not we are prepared for the master's return (126-127). The word picture (from the

well of experience) is inserted at this stage of the sermon to serve as a catalyst in adjusting the hearer's focus from the unfair executive to the differing responses of his staff.

Following the moment of suspension and the inserted word picture, I desire to expose the mentality indirectly alluded to in the former material. I use other scriptures (prodigal son) to further define this tragic problem. The last page of the sermon seeks to clarify our miscalculations of God's actual feeling toward us. The final point reveals that the problem we deal with is our "perceived view" of God's estimation of us (128-130).

I re-enter the story at the very end of the sermon so the executive can make another pass through the bank. This shows that the world is still working on the basis of Jesus' story. It ends with the thought that God desires to help us be prepared when He returns, and we must utilize the opportunities we have when they come to us. The last question takes the hearers back through the text again and lets them know the opportunity is still there for them (130-131).

After the closing hymn and benediction, the groups filled out their response forms (Appendix C, p. 115). Following this we held a dialogue session where these

verbal responses were heard from group #1 (April 21):

- I liked the paraphrased text.
- I heard the text.
- Paraphrasing made the scriptures alive.
- I heard that you lose your salvation when you do not use your personal abilities.
- The \$1,000 man was self-serving (like a Pharisee). I have never seen this before.
- This was a good parable that I could apply.
- This passage is so familiar to me, I was glad to hear it another way.
- I saw the different attitudes of the birds in the word picture.

During my sermon to group #1, I thought nobody was following me as I sought to make the \$1,000 man more credible. I believed that some jumped the fence after the "sound of the gun" and waited for me at the finish line. I wondered if they were familiar enough with the structure of these sermons, to take advantage of it rather than struggling to understand.

The CRG member who observed this event said that, "there seemed to be a general agreement among the group." He rated the overall validity of this meeting somewhere between "strongly agree and agree." We were dismissed following the discussion period.



These verbal responses were heard from group #2 (May 19):

- The modern phraseology in the scripture brought it close to us.
- I felt sorry for the \$1,000 man.
- If you can't produce, you will have to leave your business.
- There are people who can produce on this earth but have no spiritual productivity.
- The Kingdom of God conflicts with the system of this world.
- There is a lack of communication on the part of both the employer and employee.
- The \$1,000 man was treading water (stagnant) and was unaware of it. He didn't know he was sinking.
- The \$1,000 worker leaned too much on what his grandfather accomplished in the bank. He didn't develop what he had himself.
- He didn't have a healthy fear for the head man.

During my sermon to group #2, I sensed they were taking in everything. Their responsiveness during the dialogue session proved my instincts were right. They had read this passage many times before we discussed it and identified with certain characters in the story. I

sensed they were working through the mystery of it, rather than waiting for me to give them the answer.

The CRG member who observed this session said, "The presenter was handicapped by the lectern being too low. The material was well organized and presented." He rated the event with a #1 for "strongly agree." We were dismissed following the discussion period.

## LEVEL II - REFLECTION

### ANALYSIS

The spades used for the purpose of analysis in this section are turning points, decision points, espoused inductive theories/inductive theories in use, repetition, feelings, and contrast/comparisons (by means of the Boyd Stokes Questionnaire).

Under the section entitled "suggestions for further study," in the dissertation by Boyd Stokes, he states:

I would like to see the questionnaire (Appendix C, p. 115) used in several services of worship that were followed with small group sessions in which there was evaluative dialogue....The questionnaire could also be used as a discussion opener for small group discussion (1972, 68).

All dialogue was the result of utilizing the Stokes questionnaire as a point of reference, along with the inductively formatted sermons.

As I entered these classrooms for the third time, I felt the classes were more relaxed than they were during the first two sessions. I heard some of the people say they were getting used to the process while enjoying the sermons. Their brief comments set me at ease in spite of my concern over my paraphrased text (gospel according to Homer).

I have been taught to regard the scriptures highly, and I prided myself on using only an accurate text with

my sermons. When Lowry asked me to paraphrase the text (p. 26), I was afraid of eliminating a significant idea or giving a different slant of thought than what was intended by the writer. Lowry must have understood my anxiety, for he instructed me to keep my rendition as close to the original as possible, while at the same time assuring me the modern language would make it more real to the hearer (p. 26).

I was surprised to see an overall 22% positive response margin on the Appendix C form (p. 115) for these sessions (Appendix F, p. 231). I also observed that 30% of the verbal responses dealt with the paraphrased text (pp. 28-30). This was a familiar passage of scripture to both groups, and they expressed their appreciation for the paraphrased form.

The paraphrased text seemed to be more of an issue with group #1 than with group #2. I think "how" something is said was more of an issue in the younger group than with the older people. Either way, in the light of the statistical sheet (Appendix F, p. 229), both groups got something out of it.

In following Lowry's method, I sought to stretch the minds of the hearers by trying to make the one talent (\$1,000) man more credible (p. 26). While I was doing my best to sell them the idea that this man got a "bad

deal," I inwardly thought I was deceiving the people. As I heard their discussions about the comparisons of the different characters in the text, I began to realize my growth in this part of the process along with the listeners.

An estimated 53% of the verbal responses concerned the \$1,000 man and/or the top executive. The majority of statements on these two men were out of group #2, while only one response on this matter came from group #1 (pp. 28-30). The older group appeared to be more focused on the intentions of the characters than the novelty of the text. I thought that very few in group #1 followed my thoughts at this point, but waited at the "finish line" before they became involved again (p. 29).

There was a divergence of thought in group #2 concerning the attitude of the \$1,000 man and his boss (pp. 29-30). One crowd believed the \$1,000 man was mistreated, while the others felt he got what was deserved. The ones for the \$1,000 man justified their position by saying there is no connection between physical and spiritual productivity. Those for the executive believed that one must produce to stay in business and felt the \$1,000 man was lazy, self-serving, and lacked the discipline to make the necessary investment. The majority of those for the \$1,000 man

were women, and those opposed to him were men.

I could not shake ("mop up" - pp. 26-27) about six of the men in group #2 from trusting in the bank executive. No matter how hard I tried to paint the \$1,000 man white and his boss black, they still defended the head man. In desperation, I told them they read their Bibles too much! They were amused at my statement, but the others didn't seem to understand what I had said to them.

There were no comments concerning the moment of suspension, when I re-established the context of the scripture under consideration (p. 27). No statements were made referring to the story of the virgins or the thought of being prepared or unprepared when the master (boss) returns. They were probably thinking about these matters, which I am sure were familiar thoughts established through former sermons.

There was only one comment about the word picture concerning the scarecrow (pp. 27-28). I found myself trying to encourage the sole contributor as she sought to grasp the full meaning of this scene. Though she was able to see certain symbolic meanings in the scenario, she couldn't perceive the turn I made at this point of the sermon. I began to focus upon the differing responses of the birds (bank staff) instead of the

inanimate scarecrow (boss - God?). I was hoping for more discussion at this stage, but dialogue was rather limited.

Very little was said about the closing of the sermon, though 17% of the verbal responses were general statements concerning the sermon as a whole (pp. 28-30). These final comments are individualistic interpretations of what they had just heard. I believed they were left with an "open door" at the bank, which allowed them an opportunity at any future date to "do business" (p. 28).

In looking at the statistics (Appendix F, p. 190-193; 220-224), I was encouraged to see the response to "The Scarecrow" sermon. In group #1 this sermon brought about a 12% increase in the positive response margin over the average of the other three events. In group #2 a 9% increase was seen in the positive response margin over the average of the other three events. The overall average of the Congregational Reflection Group response form (Appendix F, p. 228) for both groups was 1.36 on a 5-point scale (the lower numbers equal a more positive response). All of these numbers seemed to indicate this was a valid event.

#### INTEGRATION-INTERACTION

There are a number of issues which might be

researched from the description in Level I. For instance: What effect does the source person have on the transmission of ideas to the congregation? What personality does language serve in this process of communication? What personality and mannerism traits signal meaning? Why does the hearer interpret a message the way he or she does? How can one tell when the speaker and hearer truly communicate? The issue I would like to focus on is: How does a minister utilize distinctive inductive sermon designs, in the adult Sunday school classes of his or her church, which effectively cause the comparable response percentages to that of Lewis (in the educational field) and McCarthy (in the clinical field)? The research will be enriched by looking through the disciplines of biblical/theological sources, communication theories, and social understanding and measurement.

#### A SUMMARY STATEMENT OF KERYGMA/DIDACHE IN THE BIBLE

In his book, As One Without Authority, Fred Craddock instructs us on the low expectation level church people have towards the sermon. He believes words which Jesus considered powerful enough to, "create or destroy, bind or loose, bless or curse are no more than cheap talk to the modern religious ear" (5). This statement refers us



to three particular passages of scripture found in Matthew 16:19, Matthew 18:18, and John 20:23.

In all three of these passages, Jesus Christ is giving his disciples authority to bind or loose things on earth and in heaven. Terms such as "binding or loosing" are rooted in Jewish thought (Clarke, v. 5, p. 185). Certain elements of these terms are seen in Leviticus 13, when the priest tells the leper whether or not he is fit to live in society (v. 5, p. 171). The ultimate concern of the rabbinical decree focuses on things more than persons (v. 5, p. 184).

Peter is the primary recipient of this authority in Matthew 16:19, which came as a result of his confession in the divine revelation of Jesus as the Messiah. In Matthew 18:18 we see this power given to the disciples as they agreed in matters of discipline. John 20:23 tells us Jesus entrusts forgiveness of sins to the church after he has breathed on them. The scene in John 20 is prophetic symbolism of what is to take place on the day of pentecost (Acts 2).

These three passages have been linked to the successful preaching (kerygma) of Peter in Acts chapters two and ten. Peter utilizes this gift (power) in a positive manner by "opening, not shutting, the door of the Kingdom" (Barclay, v. 2, p. 145). Contemporary

preachers can still unlock spiritual forces when they proclaim the gospel of Christ.

It is important to explore the basic elements in the sermons of the New Testament. The common denominators of these early expositions are defined "under two greek words, kerygma and didache" (Demaray, 36). Kerygma is viewed as the sharing of information with those "who have not heard before" (Richardson, 171). While some think the pulpit should be a platform for human ideas, it is intended for "the proclamation of the mighty acts of God" (Stewart, 219). From these descriptions of kerygma, we can be assured that this is what Peter was proclaiming in the second and tenth chapters of Acts.

Peter's sermons to the Jews and the Gentiles contain the doctrinal elements which Robert Mounce pointed out in his book, The Essential Nature of New Testament Preaching. He said:

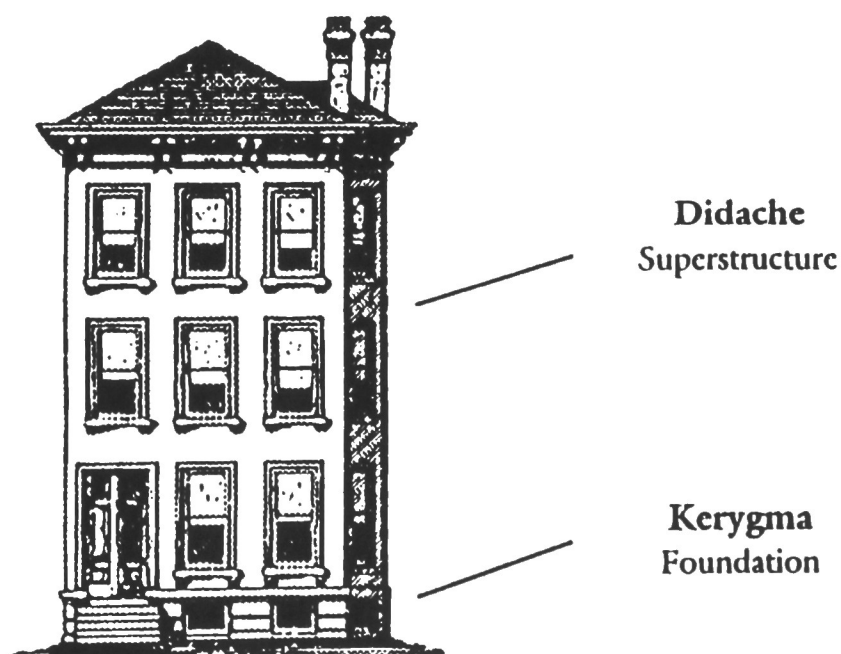
Kerygma is the proclamation of the death, resurrection, and exaltation of Jesus Christ. This is proclaimed as a fulfillment of prophecy and involved man's responsibility. The resultant evaluation of Jesus is that he is Lord and Christ, and the hearers must repent and receive forgiveness of sins (60).

The key to the spiritual awakening of pentecost was the ability to "communicate with each other, regardless of what their native tongue happened to be" (Kraemer, 66). While the disciples participated in New Testament

kerygma, others sought to "embrace the doctrines of Christianity" (Clarke, v.5, p. 700). This was the point at which fellowship and community began to be manifested.

Kerygma alone does not give us a complete understanding of New Testament preaching. Didache is the second great component of preaching, which Mounce defines as "the expounding in detail of that which is proclaimed" (42). One sees kerygma and didache as segregated elements (Dodd, 16), while another views "kerygma as foundational and didache as superstructure" (Demaray, 38). Thus, the kerygmatic part of preaching is

### Didactic Kerygma



fundamental and touches the unbeliever, and didache builds on the foundation in more detail while ministering to the convert.

We need to be careful, in the interpretation process, to delete all eisegetical elements. It is wrong to utilize "spiritual jargon" for our own purposes. The Holy Spirit should never be considered a "calculated factor in any of our work" (Craddock, 1981, 24). Craddock escapes interpretation abuses by employing Kierkegaard's method of "overhearing the gospel." (1979, 119). This type of approach reveals the stability of Christianity as opposed to the unpredictability of the believer. Kierkegaard believes such an overview can be presented, while at the same time preserving the genuine "inwardness of the believer" (1955, 168-169).

The scriptures are foundational to the complete structure and movement of the church. The New Testament is simply an "elaboration and explication of kerygma" (Thompson, 6). Scriptures have traditionally directed the church, and guarded her from errors in faith and/or practice. The Bible reminds "pulpit and pew not only what but how to preach" (Craddock, 1985, 27).

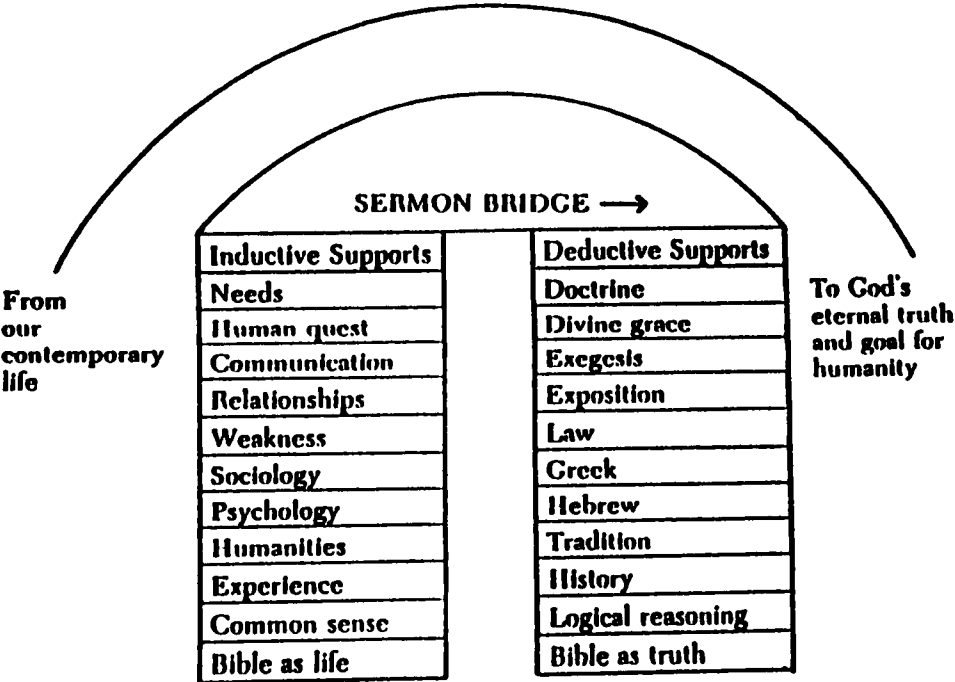
Though the church has heard the scriptures read for years, the interpretation of what has been heard does not always match the source. Believers must never forget

that "the text is always there to be reckoned with" (Craddock, 1981, 16). Craddock believes if one confronts the biblical text, it will always reveal "an aspect of the New Testament church" (1973, 5). Integrity is lost when we disassociate the scriptures and preaching. Synagogue sermons were explanations of the Torah, while early Christian preaching was based on "a living witness of what the preacher himself experienced, along with interpretation of the Old Testament scripture" (Brilioth, 18).

Creativity is needed in the area of scriptural learning. Indications of renewed awareness in what the Bible discloses "is to be grasped by the same kind of imaginative apprehension that shaped it" (Wilder, 84). There is a gap between documented teachings, which view scriptures as the "result of certain events and interactions" (Craddock, 1985, 133), and the minister, who sees the Bible as "the cause, the generator of events and interactions" (113). Some experts think hermeneutics has become ingrown, in that the emphasis is on "explanations rather than understanding" (Robinson, 20). They are persuaded that this discipline has forgotten "the fear of the Lord, the contriteness of spirit, the broken hearts, and pathos in need that were also there" (Holmer, 196-197).

The negative aspects of historical hermeneutical disciplines, "move the preacher backwards behind the text to sources and antecedents, when in actuality the story of the gospel always moves forward" (Craddock, 1973, 77).

A new angle of vision was needed within the field of biblical interpretation, which allowed the preacher to "traverse the distance between him or herself and the world of the biblical text" (Craddock, 1973, 77). "Hermeneutics becomes hermeneutic" (Funk, 11) when the issue betwixt the expositor and the Bible moves counter to its customary procedure. This adjustment accommodates authors with any additional intentions, and assists the



**The Two Pillars for Preaching Bridge**

Ralph Lewis, 1983

preacher in grasping what the scripture "does as well as what it says" (Craddock, 1982, 8).

It is the "Lord's own command that we should go and preach the gospel of the kingdom" (Farmer, 5). The New Testament emphasizes the "witness to the person of Jesus Christ" (Bromiley, 70). Concerning our witness to the church, we may legitimately ask if "the text gives or mediates the presence of Christ for both speaker and hearer" (Funk, 12). The sermon is in a totally different category than regular communication. This special conveyance between two parties involves an "invisible third partner (Holy Spirit)" (Kraemer, 28). This authentic exchange can re-establish listless associations, and the people of God can be "renewed in its common life" (Howe, 1963, 28).

Though the Bible depicts a God "who speaks to man" (Kraemer, 15), the printed word created the idea that the meaning of words were fixed. The unfortunate implication of this portrayal is that "the written word became more important than the spoken word" (Craddock, 1979, 10). We need to perceive in this process from text to sermon that "proclamation which has taken place is to be proclamation that takes place (scripture to the spoken word)" (Ebeling, 107).

The language of the text should be received

positively, for the declaration improves "our access to the meaning of the text" (Robinson, 6). Verbal expression is the most influential and "effective means of communicating openly" (Dillistone, 125). There is only a slight probability for divine communication, which has no consideration for human images and words, to penetrate "meaningfully into the human situation" (40). Good language can only become great preaching when the speaker has a direct "I-thou relationship between God and those being addressed" (Farmer, 38).

True kerygmatic vernacular is incarnated and the good news proclaimed when "God speaks and man hears with faith" (Funk, 9). Thus, the spoken word is recognized as, "both a sign and a cause of life together (community)" (Craddock, 1979, 43). This involves the linking of man to man as well as man to God through the medium of "spiritual communication" (McLaughlin, 62-63), without which the church resembles a "shell or facade" (Johnson, 278). These citings infer that, "preaching under God is what brought the church into existence" (Farmer, 4).

#### CONTRIBUTING FACTORS OF COMMUNICATION THEORIES ON INDUCTIVE FORMATS

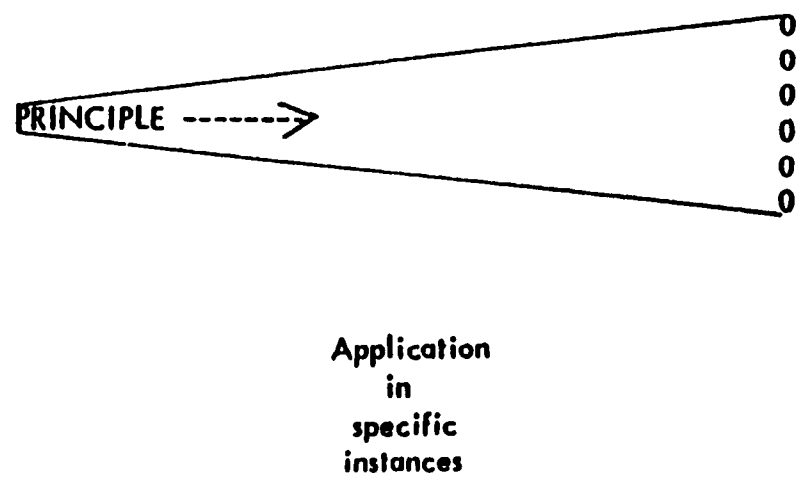
The deductive approach is from the nonspecific to



the definite relevant approach or practice, which has been the "traditional preaching format in the church" (Craddock, 1979, 54). The deductive method is the appearance more than the genuineness of heeding the scriptures. The deductive model is one which accepts the authoritative speaker along with the passive hearer. The deductive formula is a mode of communication which is "unnatural" (Craddock, 1979, 54). When the preacher refuses to pay attention, and the listener does not cooperate, there is a "violation of a sense of community" (56).

The weakness of the deductive scheme is that it is structured around ideas rather than time. The issue of

DEDUCTIVE REASONING CHART



Ralph Lewis, 1968

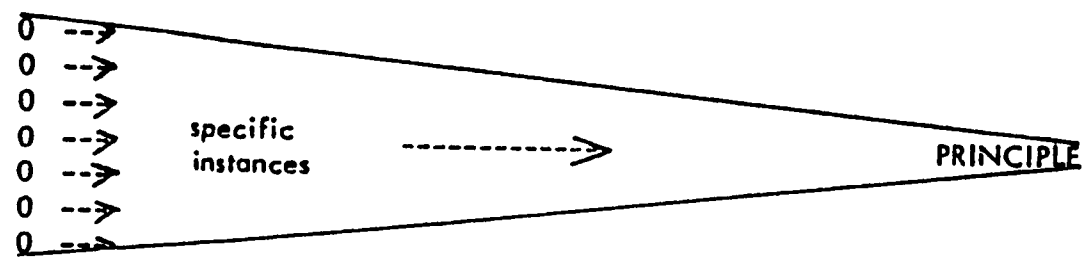
a sermon with a proposition is, "Are we getting it said?" (Lowry, 1985, 20), and when its hypothesis has been set

forth, "closure has occurred" (15). A preacher is challenged to find any unified thread of thought in such a sermon. The natural reaction to narrative scriptures, which no longer reconcile disclosure and intention, is to "dismiss the past and sink into the warm stream of the immediate" (Crites, 39). Unfortunately, the messages of our era, with few exceptions, "have kept the same form" (Craddock, 1979, 13).

In creative thought patterns, figures are never supplanted by ideas. In spite of this fact, the method of Christ has been abandoned in "favor of traditional homiletics" (Lewis, 1989, 48). The simplicity of Christ's sermons were "complicated by Greek rhetoric and human logic" (48). In order to fully appreciate this fresh style, we must depart from "our cherished norms about sermon anatomy" (Lowry, 1980, 5). The inductive system was instituted on the belief that in the worship hour the assembly should be allowed to participate in a similar process to the one which prepared the minister for the lectern. The congregation should be permitted to "arrive at its own conclusions" (Craddock, 1979, 61, 64).

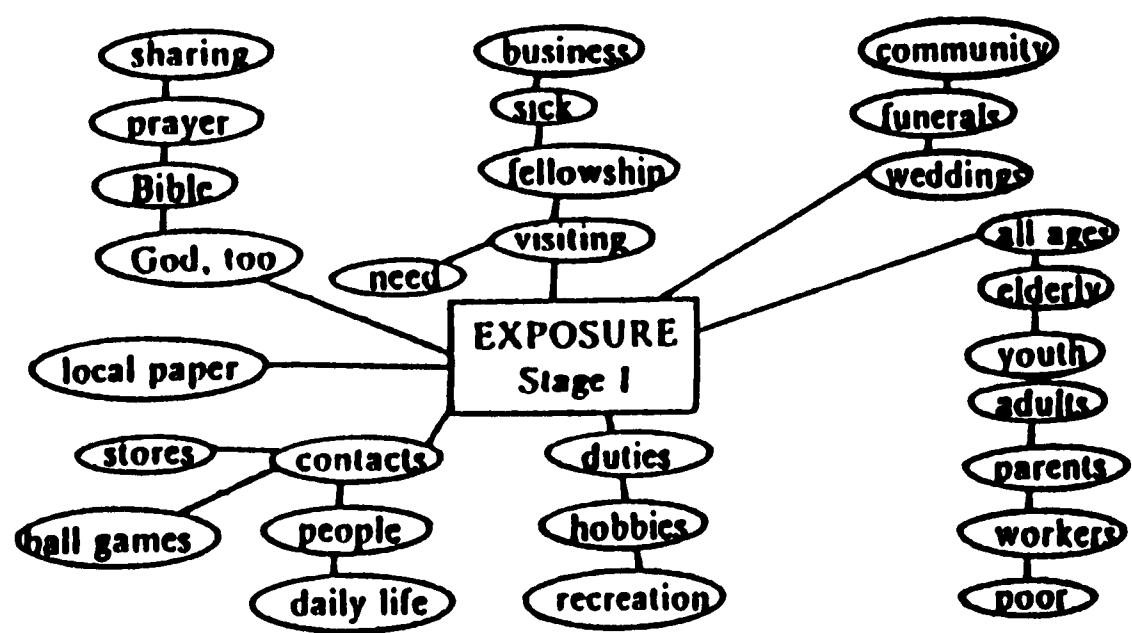
Ralph Lewis gives us an outline of the procedure a minister takes who is interested in creating a truly inductive sermon. He calls the first stage in sermon

INDUCTIVE REASONING CHART



Ralph Lewis, 1968

preparation "exposure." The exposure stage includes both "exposure to contemporary life and exposure to God's Word" (1983, 126).



Ralph Lewis, 1983

This involves human situations, problems, emotions, and any other relevant issue in the realm of humankind. Though the flow may vary between scriptures and experience, "both are actively involved" (Craddock, 1979, 132). Textual clarification starts with a choice of scripture, although homilies can be instigated by "occasions as well as texts, and still remain biblical preaching" (Craddock, 1981, 60). At this stage the preacher must allow the hearers to sense the word of God through the realities of life which they presently face.

At this point the main issue for the preacher is how he or she should confront the text. If we thoughtfully approach the scriptures, we will ask, "What words did the writer write?" (Craddock, 1981, 64). The orator must come to the text "unaided, except for thoughts, feelings, and needs" (Craddock, 1985, 106). The "naive first reading and re-reading of the text" (Craddock, 1982, 386) is a requisite for any further examination. The scripture needs to be looked through on several occasions, and the speaker should react instantly with "ideas, questions, feelings, and triggered recollections" (Craddock, 1981, 63). At the beginning of the interpretation process, the speaker will need to approach the ancient text with "interest and expectation" (Craddock, 1973, 76). When the orator notices what the

text does, he or she will continue with the pattern, since the structure apprehends and carries the activity, "not only during the interpretation of the text, but during the designing of the sermon as well" (Craddock, 1985, 123). Preachers need to present listeners with a comparable privilege of exposure to the text before other disciplines become involved in the process.

The Old Testament term for parable is mashal, meaning, "proverb, similitude, parable. All these forms are ideas, presented in the robes of imagery" (Lockyer, 10). Old Testament instructors illuminated their lessons with the aid of allegories and correlations. Jesus utilized these former outlines and infused them with fresh meaning. Christ took hold of the parable and glorified it by employing it as a "vehicle for the highest truth of all" (10).

Parables are the most inductively oriented configurations of Christ's teachings. The hearers are capable of understanding "the point of its implication for themselves as the preacher relates the parable" (Lewis, 1989, 27). Narrative preaching is not an "esoteric art form reserved for a few" (Lowry, 1989, 15). Anyone is capable of putting this method to use. The parables and similar Bible stories supply unusually fertile elements with which to preach.

LADDER OF CONCRETENESS

Concrete Experience  
(Sensing/Feeling)

Natural Experience
Planned Experience
Dramatizations
Demonstrations
Field Trips
Exhibits
Television
Movies
Pictures
Stories
Words
Thought
Idea

Abstract Conceptualization  
(Abstract Thinking)

Ralph Lewis, 1968

When Jesus teaches in parables "he is talking about actual kingdom living, not representations of it" (Bailey, 14). The whole innocent and observable globe, with its many diversified activities, "is one mighty parable" (Trench, 8). Preachers who succeeded Christ in his sermons out of the book of Acts "adopted his inductive, people centered style" (Lewis, 1989, 27). In the third and fourth centuries of the church "preaching was shifted radically away from the narrative simplicity of Jesus and his earlier followers" (27).

In certain cases, the parlance of the scripture has become so common "it has lost its edge" (Beardslee, 1970, 9). When some hear symbolic language, they think meaning

has been weakened (or deleted). The very opposite is true when metaphorical speech is utilized. Such communicative skills are exercised to "add force to the truth conveyed, emphasis to the statement of it, the depth of the meaning of it" (Bullinger, 5-6). There is an apparent delineation in the way we handle our concepts of life, as opposed to the authors of the Bible, who knew how to "give signals that could awake a deep resonance in hearts of men" (Wilder, 27).

The sermons of Jesus were not intellectual discourses in cerebral implementation nor mere moral guidance. He incarnated himself in the intimate emotions and associations of our world. "Life and experience dominated his preaching" (Lewis, 1989, 29). the parables of Christ symbolize people as they really are and existence as it really is. Genuine conversation, whether real or attitudinal, may seem risky at first, but it can be a convincing evidence of our Christian love (28).

Vernacular gives us a way to save information from prior ages in order to administer it in the current generation. This process can be used to "help shape the future" (Funk, xiii). There is a widely based desire to re-discover the strength of communication for reasons "other than that of simply conveying information" (Beardslee, 1970, 17). Jesus was an expert storyteller

who resided in a story telling civilization. The standards of his age "rode on the narratives exchanged by the fireside" (Lewis, 1989, 26).

One defines communication as, "The process by which an individual (communicator), transmits stimuli (usually verbal), to modify the behavior of other individuals (audience)" (Reid, 64). Another says, "Communication is at the very heart of Christianity" (McLaughlin, 19). One thinks communication is utilized, "whenever there is a meeting or meaning between two or more persons" (Howe, 1967, 23). Another believes sound is always present in this practice, and that it is a perpetual existential experience. He says, "The spoken word can lead toward a goal yet undetermined" (Craddock, 1979, 76).

A close friendship cannot be moderated through the printed page nor any other neutral method. This relationship can only be maintained "through personal dialogue" (Farmer, 15). The narrative of the speaker and the private story of the listener need to connect at spots where the receiver will lose heart. If the stories are similar, the "hearer will be bored or suspicious" (Brown, 166). A conversation takes place when all obstacles are averted so that intention may be exchanged between orator and listeners. In this communion "the speaker seeks to give of his true self and the listeners



seek to know the speaker as he really is" (Howe, 1963, 17). The ideal requirement of Christian speech "must not only talk about the listener's situation, between the twin possibilities of offense and faith, but place him in this situation, and in order to do that it must first create that situation" (Diem, 260).

It is difficult to communicate in an environment which presupposes the message has already been received. All that remains in such a situation is "supplying more units of information" (Craddock, 1985, 27). Many listeners habitually consent "in advance of hearing, and therefore, do not hear" (Craddock, 1978, 38). If the preacher and a listener notice an old man sleeping in a service, a long explanation is redundant. If no one notices, "lengthy description evokes nothing" (Richards, 178).

If human responsiveness is no longer polarized around "sound and person, but rather sight and object, the difficulties for the preaching task are all too obvious" (Craddock, 1979, 9). If we are sincere about having significant, satisfying and profitable associations, we cannot allow "inadequate communication skills to carry our conversation" (Smally and Trent, 8). The main purpose of religious communication is to activate the workings of involvement and reasoning,

"which will reconstitute human personality" (Holmes, 26).

The person who understands manifesto vernacular is one who can "allow God to move and work in his life" (Funk, 48). To produce a lasting mark on the listener, the language needs to be patterned after the unique structure of Christ's teachings. If Jesus had articulated bare sacred facts, "his words would have been entirely passed away from the hearts and memories of his hearers" (Trench, 11). The text and the format of its conveyance can never be disjoined. No matter what preaching method is selected, "its mode of discourse will be appropriate to the form of the pericope" (Craddock, 1979, 45). The introduction of characters into a setting, "initiates the closure of the potential of human consciousness to know and manage the world in which it finds itself" (Kort, 1975, 40). Figures need to be incorporated from authentic existence, shaped in formulas which are "recognizable as real and possible" (Craddock, 1979, 92).

"Language does for the intelligence what the wheel does for the feet and the body" (McLuhan, 79). It facilitates the movement from one step to another with greater comfort and less concern. The metaphor is one of the most effective aids for generating listeners. The metaphor is a "verbal recognition of a similarity between

the dissimilar" (Wheelwright, 92). Jesus utilized "word pictures" (Lewis, 1989, 47) in his teachings, which some define as, "words that penetrate the heart" (Smalley and Trent, 11).

Skilled speakers realize that a word picture can "give them an advantage from the moment they begin to speak" (Smalley and Trent, 25). They believe word pictures can "clarify thoughts and feelings, and move to a deeper level of intimacy" (49). A word picture is an instrument which utilizes a narrative format to stimulate the feelings and rationality of the hearer. It causes the listener "to experience words, not just to hear them" (17). Word pictures induce, "the brain to work faster and expend more energy" (Hoffman, 137).

Word pictures can "physically effect us" (Pylyshyn, 17), and "lead to a positive change in a person's life" (Groninger, 355). Karpess and Singer think you can "feel physically drained after watching a movie or reading a book. Psychologically you feel the same shortness of breath and a release of chemicals into the hero's blood stream" (1300). When we listen to an account of an actual or hypothetical experience, "our five senses are triggered almost as if we experienced the event ourselves" (Mehrablan, 5). Some think that when one connects an existing point with a former occurrence,

he or she takes a straight-forward trail to a listener's sentiment, thereby "multiplying the impact of your message" (Smalley and Trent, 98).

Eugene Lowry believes a sermon is not a thing, but an "ordered form of moving time" (1985, 8). The exhortation is difficult, tiring, hurtful and causes a dilemma for every one who is interested. The proclamation leads to "a moment of truth, a decision situation of immense consequence" (Craddock, 1979, 9). One thinks preachers do well in the pulpit when they, "lay aside their outlines of space and begin talking to people in time" (Lowry, 1985, 27).

Soren Kierkegaard believed the main means to comprehending and conveying the Christian gospel is "disciplined participation in that faith" (Slatoff, 95). He never considered another alternative for the Christian speaker. The modern preacher is uncomfortable and somewhat discredited when he or she prepared "a monologue in a dialogical world" (Craddock, 1979, 16). The sermon should always speak "for instead of to the congregation" (Craddock, 1985, 26). "Any monological method can be an effective tool of the dialogical principle" (Craddock, 1963, 40), when an imaginative speaker is attentive to and stimulates the ideas of the listeners in connection with what is shared.

In the preparation process for the sermon, "we need to gain an effective familiarity (with the congregation) that will be utilized" (Lowry, 1989, 31). The congregation needs to dialogue with the speaker prior to the worship service, and the preacher should pay attention to the group before he or she speaks. Proclamation needs to flow in such a way as to offer the receiver "something to think, decide, and do during the preaching" (Craddock, 1985, 25). Recognition permits the preacher to maneuver through routine activities with "more, not less conviction and enthusiasm" (162). Even those hearers who are not regular church constituents will think "the minister has understood them as well (addressing the needs and giving them space)" (90).

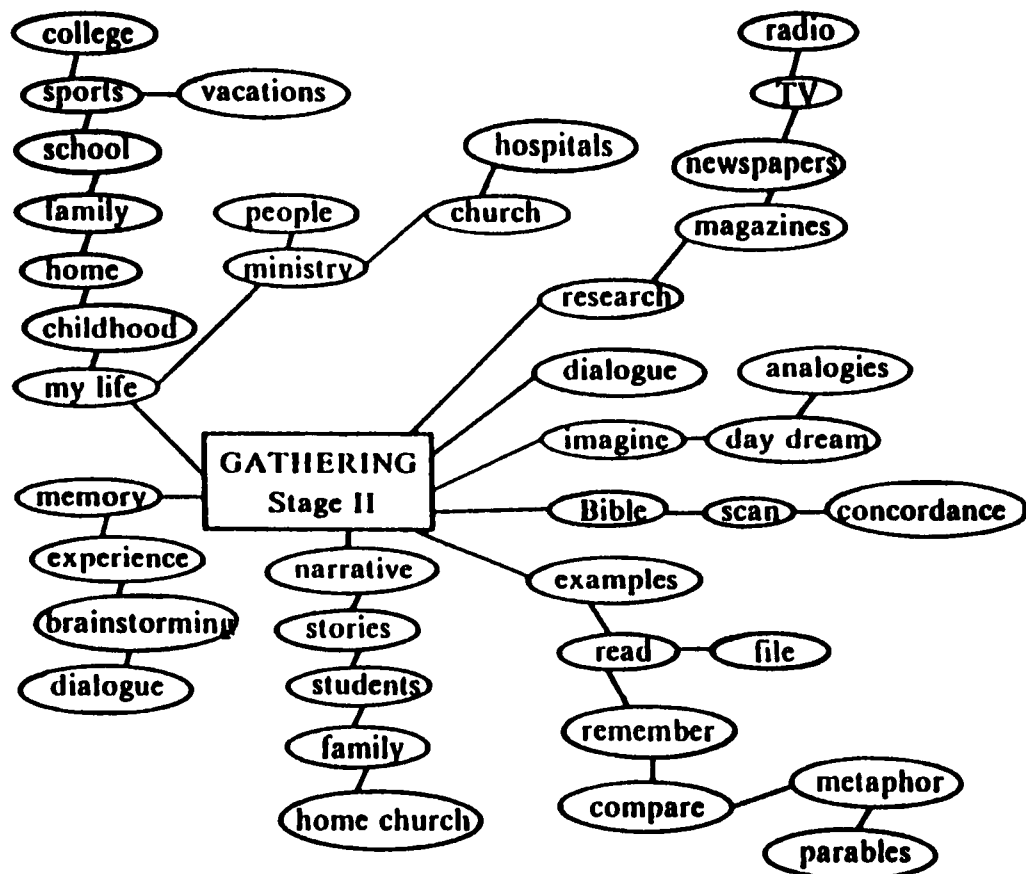
Soren Kierkegaard regularly disciplined himself in listening to the daily discourses of others. He believed this exercise gave him the privilege of "overhearing the gospel" (Craddock, 1978, 105). Kierkegaard was convinced of the validity in this method after being converted through its effectiveness. He was totally changed as he overheard a grandfather talking to his grandson of eternal matters in a cemetery. They were both seated next to a fresh mound of dirt which contained the son of one and the father of the other. Neither of them knew he was listening (105-106). This experience, "affected

his indirect communication skills" (Craddock, 1941, 116). This unique method portrayed a very significant span of time in Kierkegaard's own life, and "he hoped this would occur for his readers" (1978, 105).

In response to Kierkegaard's testimonial, Craddock says, "I have a field of endeavor which I work at daily, listening. Some listeners in churches have accepted boredom as one of the crosses that come with commitment, but I cannot" (1978, 12). Craddock would agree with Kierkegaard when he defines boredom as, "a form of evil" (1959, 281).

The most effective ammunition in Kierkegaard's scholarly storehouse was "humor and irony" (Mackay, 277). Kierkegaard ordinarily stated his position with an allegorical comment, which ranged from a starving man (concerning Christians) (1944, 140) to someone who traded trousers for a wig (concerning the present age) (1940, 11). Kierkegaard's teaching method resembled that of Maugham or Kafka, whom George Steiner consistently applauded. Frei believes Kierkegaard disliked the teaching style of the Greek philosophers, which involved students with "their content rather than themselves" (17).

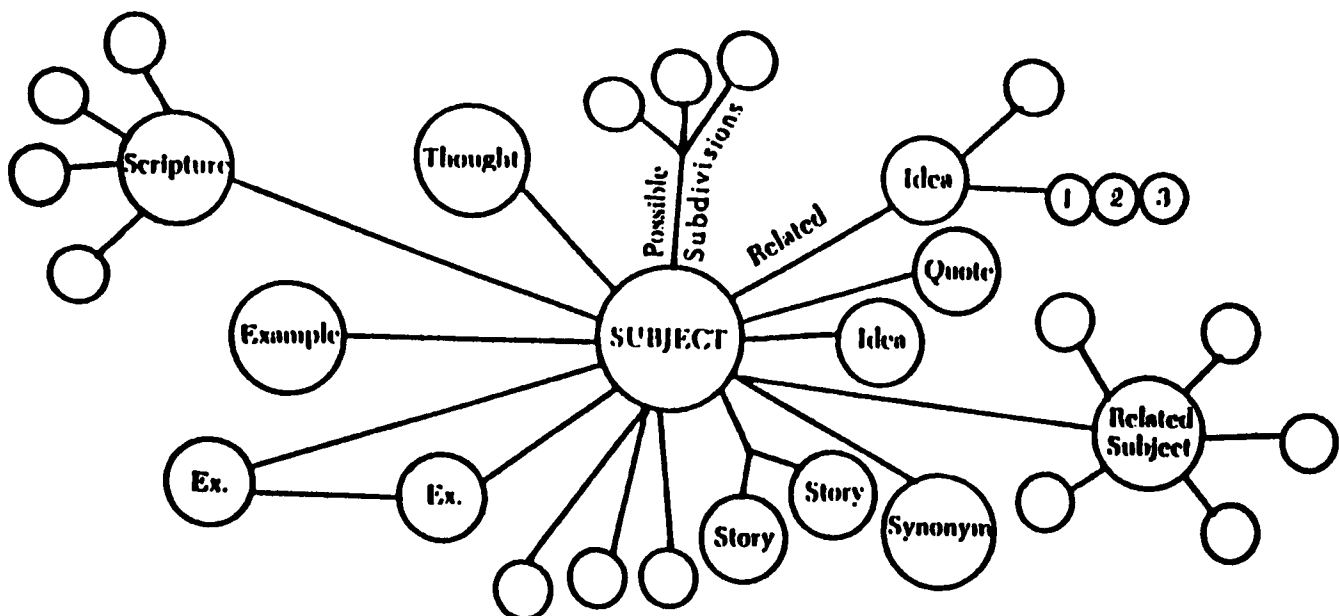
The second stage of this procedure is called "gathering" (Lewis, 1983, 126). When my discoveries have



Ralph Lewis, 1983

impressed me with a need, and I possess a conditional course, I am prepared to begin my considerations of the ingredients to be placed in the homily. This is where the preacher can experience "the inner germ that will germinate" (Trench, 11), even as the hearers will experience it during the sermon. This advanced memorandum will supply over "half of one's introductions to sermons" (Craddock, 1985, 106).

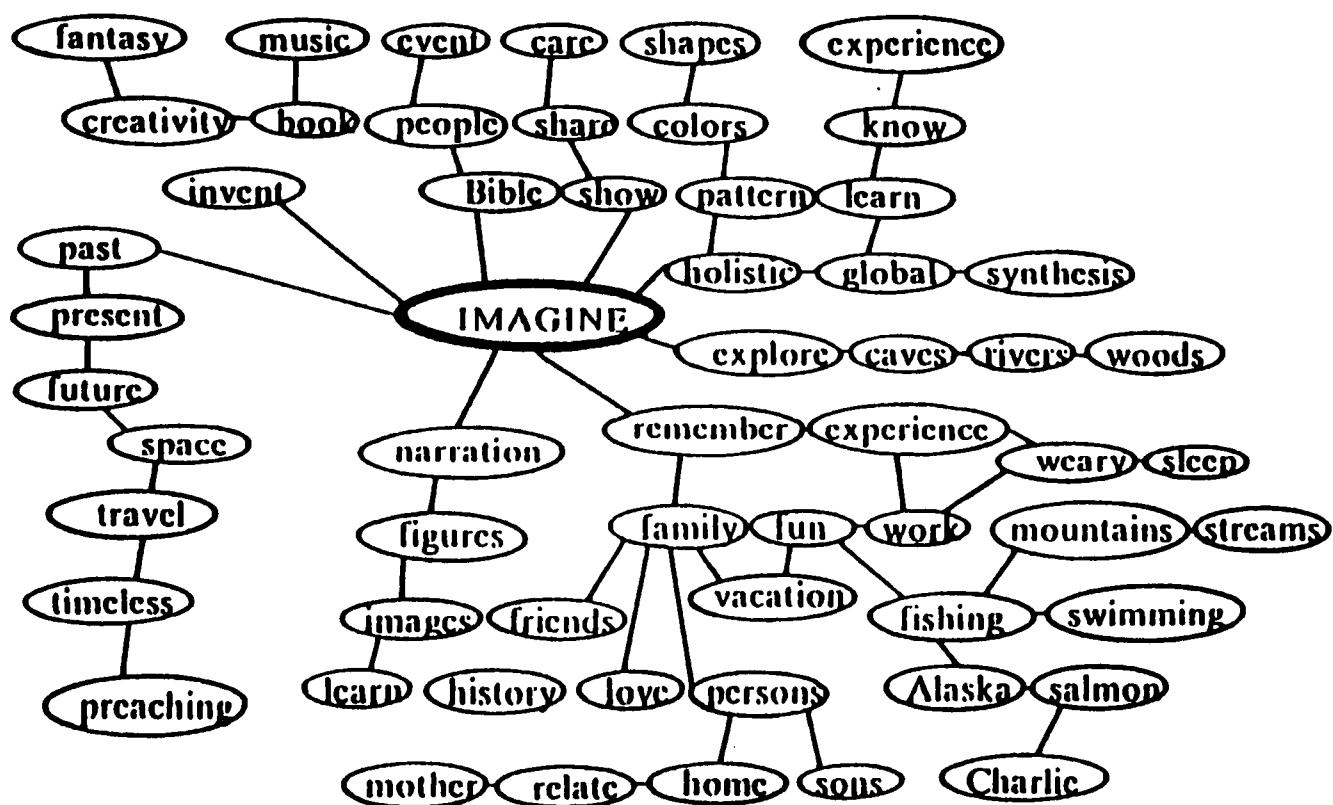
The starting place for everyone is in acknowledgment and affirmation of "the complexity and difficulty of communicating" (Craddock, 1981, 20). This is especially true when we follow the admonition to, "share, not omit details" (Craddock, 1985, 161). Though some preachers



Ralph Lewis, 1983

may limit their communication skills to the pulpit on Sunday morning, they have access to an entire field of useful agents for communication. The tools at the speaker's disposal include "architecture, music, ritual, and if he is sufficiently creative, dialogue and discussion, drama, still photographs, tapes, motion pictures, in reality, objects of all kinds" (Jackson, 35). The distance between ourselves and the original readers of the text is in measure, "bridged by our common humanity" (Craddock, 1985, 134). At this stage the speaker "feels the burden on how to communicate" (Craddock, 1981, 20), and needs to be "grasped by a new





Ralph Lewis, 1983

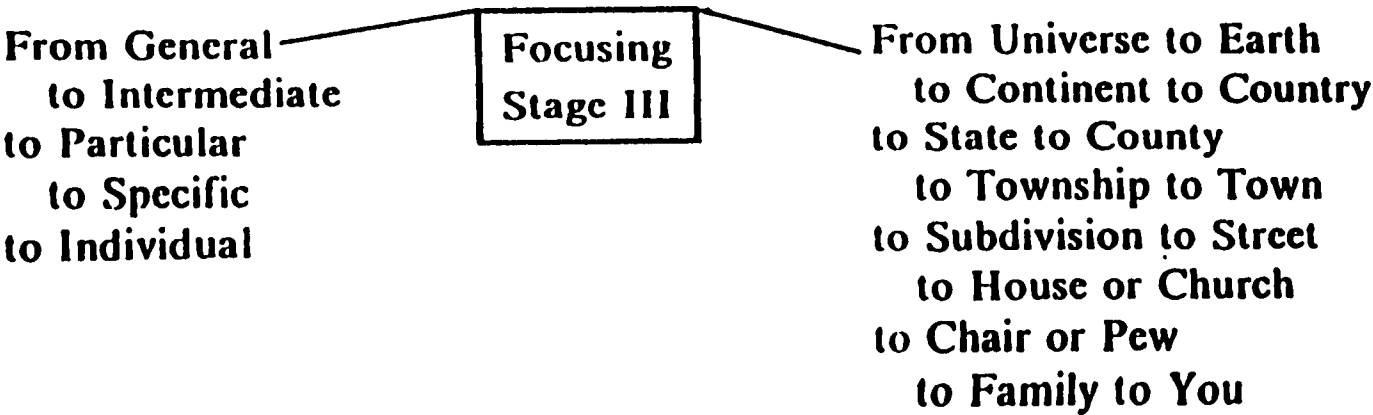
vision of life" (Lowry, 1985, 49).

The gathering stage is enhanced when one "surveys the scriptures" (Lewis, 1983, 130). A relevant concordance is the most helpful instrument in arranging materials. The simplest way to be genuinely inductive in our proclamation is to "start with the need of our people and take that need to the scripture for God's help and response" (130). A commentary can be detrimental if it is utilized at the wrong time. If it is employed at the proper time it "tends to be an interpreter's

colleague" (Craddock, 1982, 387).

The gatering stage is further reinforced when one "scans the field" (Lewis, 1983, 131). Here we survey both the past and present in quest of related data. This step broadens the scope of materials beyond ourselves (watching television and talking to people before we preach).

Stage three of sermon preparation is called "focusing" (Lewis, 1983, 132). This is the point of the sermon preparation where we should start crossing things out. We need to be asking ourselves, "What do we really need to say in this sermon?" (133). E. Kasemann gives us a friendly reminder in Blind Alleys in the 'Jesus of History' Controversy, that after reviewing historical doctrinal corrections, "The correction usually had to be corrected" (48).



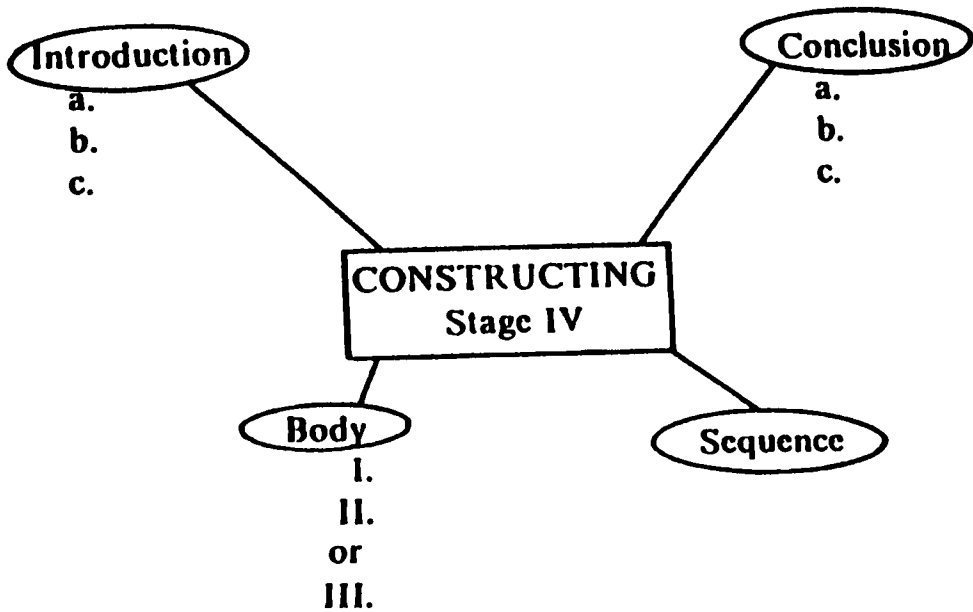
We need to delete all offenses which oppose or disregard those whose investment in the sermon is "less than that of the preacher" (Craddock, 1985, 25). We should ignore anything which is noted simply because someone "thought it was cute" (Kierkegaard, 1944, 14). There is a tendency towards limitation when we confine ourselves to "absolute language from a given language from a given period of time" (Schillebeeckx, 35). We must "avoid all self conscious interruptions" (Craddock, 1979, 95) and "ideas which become false and impotent when they seek reconciliation at cut rate prices with other ideas" (Sontag, 257). We should evade unsuitable spaces, which can become excessively concentrated and emotionally exhausting. It is more natural when we do not "move from generalized sermon to a genuine sermon idea" (Lowry, 1980, 13).

It would be beneficial for us to record successive ideas, which could produce an "overarching key question" (Lewis, 1983, 134). Among the diverse patterns accessible to the speaker, "the goal is to choose those which are most adequate and congenial to the message in the experience to be generated by the sermon" (Craddock, 1985, 176).

The two focal points in preaching are "related to the listeners in their personal and social contexts, and

the text in its historical, literary, and theological contexts" (Craddock, 1985, 85). Those who are able to "capture the meaning of the text in one sentence" (122) are worthy of commendation. There is no alternative but to remain occupied in a homiletical procedure where "a bind is not solved" (Lowry, 1980, 38). The listener desires a freedom to say no to the sermon, while it maintains "a genuine invitation to say yes" (Craddock, 1985, 88).

The fourth stage in sermon preparation is "Constructing" (Lewis, 1983, 135). The initial task in this stage is "sorting" (135). Once we have selected what we think are the most representative and realistic examples, we are ready to start building the actual



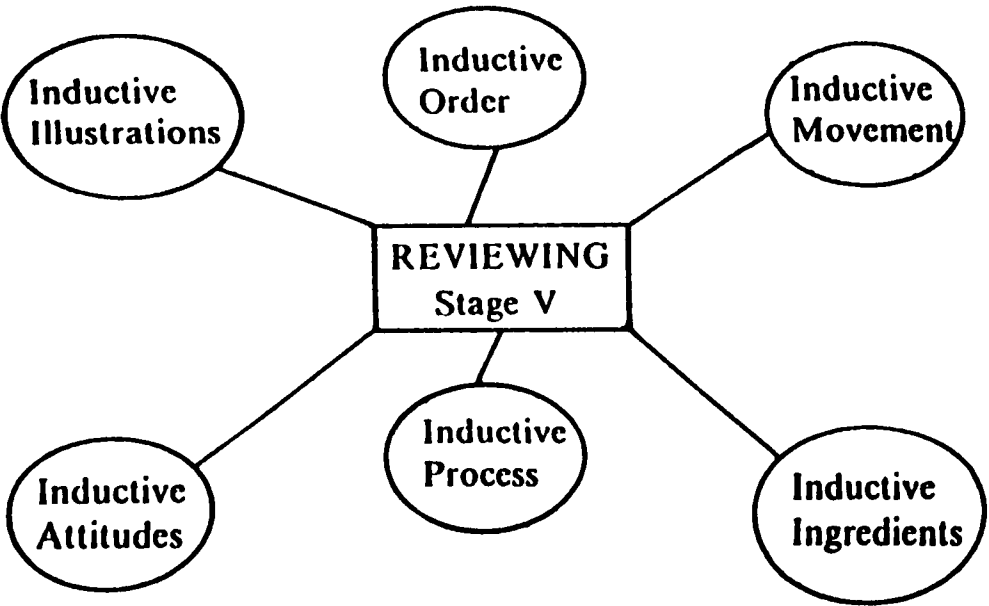
outline of the sermon (135). As we construct the sermon, we must remember that "theology was a later development, Jesus just told stories" (Lewis, 1989, 13). A Christian narrative should be recognized "not just by its content, but also by its structure" (Wicker, 87).

Each procedure of clarification in the sermon model is well-defined, having its own purposes, abilities and culmination. "The biblical story is the specific content, the vehicle, the sermon is the form" (Craddock, 1985, 85). The construction and silhouette of the sermon itself is lively, "contributing to what the speaker wishes to say and do, sometimes no less persuasive than the content itself" (172). The configuration of the sermon will "determine participation demanded of the hearer" (174). The nature of expectation depends on the formation of the listener's disposition or "the mindset to grasp and participate when the main point comes" (Craddock, 1979, 15).

"Picking the right time and place to convey a word picture" (Smalley and Trent, 1988, 63) is the crucial factor to its potency. The homiletical objective is to instigate a crisscrossing of "God, time, time with our chronos, and inner time" (1985, 35). The story format, as an event in time, is more related to a "play or novel in shape than to a book" (Lowry, 1980, 6).

Narrative material has a plot of its own and contains its own ambiguity to be resolved. It does not require substitute "plot lines superimposed on top of it" (Lowry, 1980, 76). William F. Lewis believes the narrative format of former president Reagan's speeches is the reason for his public popularity (259). While Kort describes the components of narrative as "setting, plot, character, and tone" (18), Lowry adds "narrative time" as a fifth dimension. He views the four dimensions of Kort as necessary in his project of developing the narrative basis of preaching. Lowry believes the significance of the environment is not necessarily "that life is located but that life is limited" (1985, 44).

The last stage of the preacher's "trip" to the pulpit is entitled, "reviewing." This is the stage where



we look at what we plan to say and measure it against a series of checklists (Lewis, 1983, 136). What you ascertain about God is not the primary juncture with the supreme being, but it is "new information about a person whom you already know" (Barr, 91). The images that the speaker places in the hearers will "change their attitudes, values, and life directions" (Craddock, 1979, 92). "Images are distinct from illustrations" (80). The second item promotes a decorative role, while the first element is vital to the structure and bound to the essence of the total homily.

"What is appropriate is utterly dependent upon the informing image of one's work" (Lowry, 1985, 24), whether organizing concepts or exposure. Before we convey the message, it would be profitable to ask ourselves:

Does my Christian character support what I am saying? Will the sermon touch people at the feeling level? Can the message hold up rationally? Does the sermon allow my whole brain involvement by including both right and left brain appeals? If we can say yes to all these questions, then our preaching will see results (Lewis, 1983, 161).

Many of our explanations are personal and introspective. Our comprehension involves integrating scenes and noises, people and languages that penetrate our existence and make contact with our beings. We can accomplish this by "reasoning, recalling prior experiences and drawing upon a lifetime of learning" (Gospels, 9).

When we proceed through diverse phases, we "uncover the hidden motivation" (Lowry, 1980, 39). When we are revealing the glimmer of the conclusion, "in Gestalt language, it is the aha moment" (48). It is the part that brings the puzzle into the spotlight. Heschel says:

Soren Kierkegaard communicated with many moods and modes. To have done otherwise would have dashed immediately any hope of a new hearing or of the gospel. He has to possess prophetic insight, that breaks through to the way things are. This requires intellectual dismantling and dislocating, and comes only to those who engage a phenomenon with a feeling for the unfamiliar and the incredible (xvi).

The purpose is more isolated and perplexing until by some unusual modification "the resolution happens by utter surprise" (Lowry, 1985, 20). The zenith of any presentation is the exposure to the grace of God. This does not depend "upon the preacher, but upon God" (Lowry, 1980, 69).

#### CONTRIBUTING FACTORS OF SOCIAL UNDERSTANDING AND MEASUREMENT

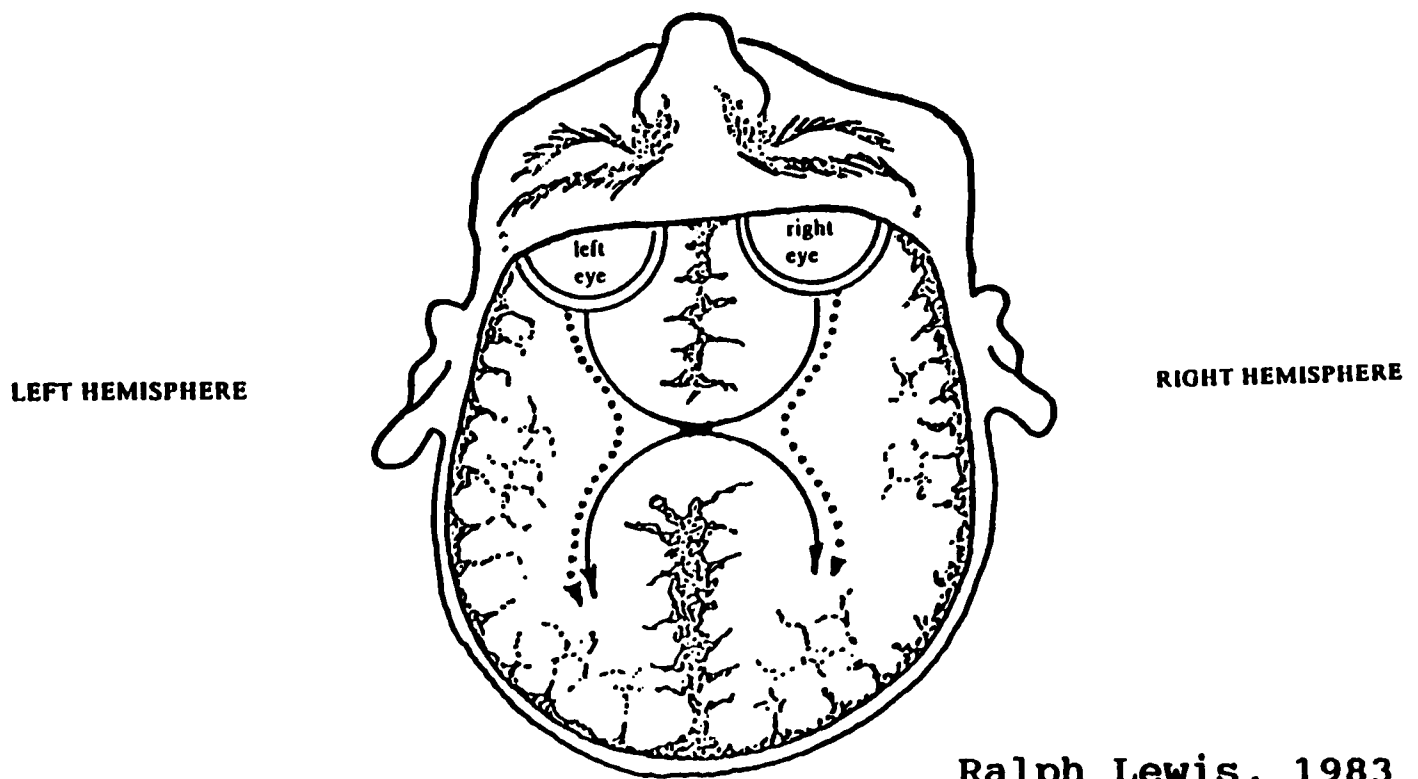
Though few have sincerely connected the discoveries of brain exploration with the art of preaching, these disclosures "raise interesting questions for the preacher" (Lewis, 1989, 40). Current pupils of the brain have recognized an obvious "distinction in function and capability in the right and left hemisphere" (Lewis,



1983, 29). Some doubters have been hesitant to endorse the idea that definite tasks can be categorized fully as left or right brain activities. They think that "split brain research can result in a sort of 'dichotomania,' which may cause us to be too simplistic" (Lewis, 1989, 39).

"Slightly more men than women tend to be right brain dominant, but both the size and number of connectors seem to be greater in women than men. Women have more and quicker access to the two hemispheres than men do (women - 31% and men - 15%)" (Lewis, 1989, 40). In the 1960's scientists uncovered the cognitive base for the dual constitution of the mind. They discovered that the two sides (right and left) of the brain assimilate data by differing methods. We possess two definite modes of thought. "One predominantly analytical and is housed in the left hemisphere, the other more instinctual and visual is seated in the brain's right hemisphere. A connector called the corpus callosum enables the two halves to communicate" (Lewis, 1989, 37).

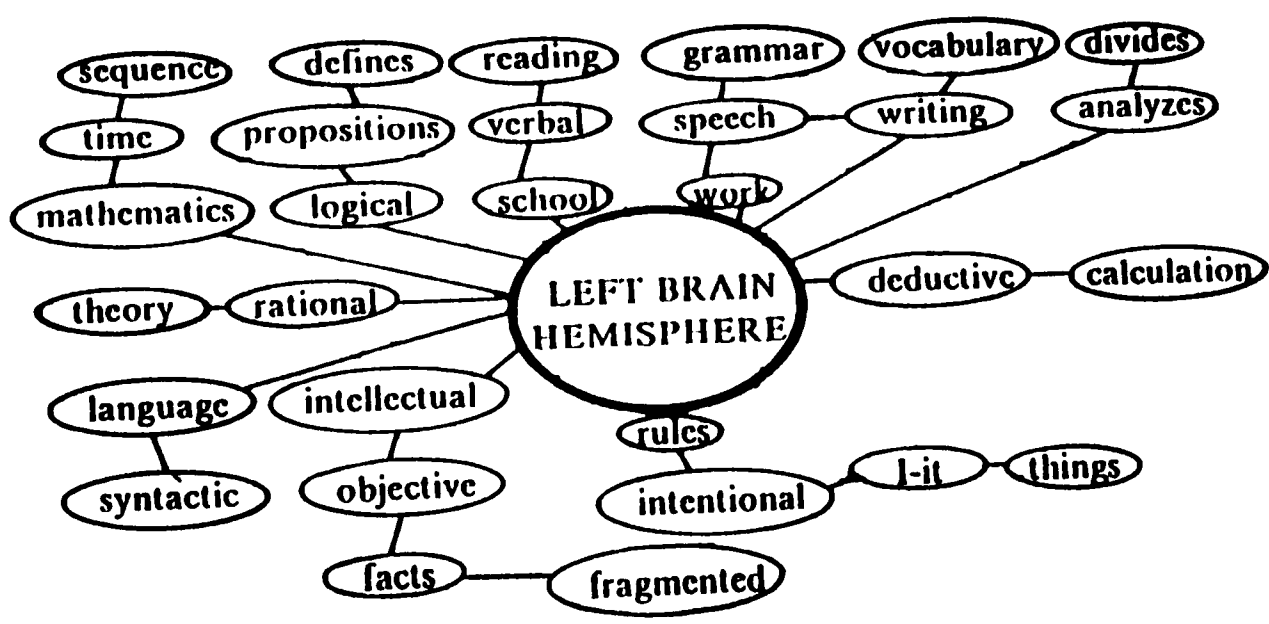
The left side separates themes and images into constituent pieces and comprehends by diagnosing. It "classifies, labels and pigeonholes information, giving items generic designations such as animal or automobile so they can be categorized quickly" (Lewis, 1989, 37).



The right side of the mind adopts and apprehends data more inclusively. It is promptly impacted by our faculties and doesn't accommodate theory as much as pictures. It is more attracted to what "something is - its color, taste, texture, size, etc. - than what it represents or stands for" (37).

The scriptures use numerous "right brain appeals, the nonverbal, the metaphoric, the timeless, the prophetic, the exploratory" (Lewis, 1983, 160). Language skills are more adept in the left hemisphere of the brain. It is the more sentimental, responsive right side that senses and grasps lyrics and links the entire design

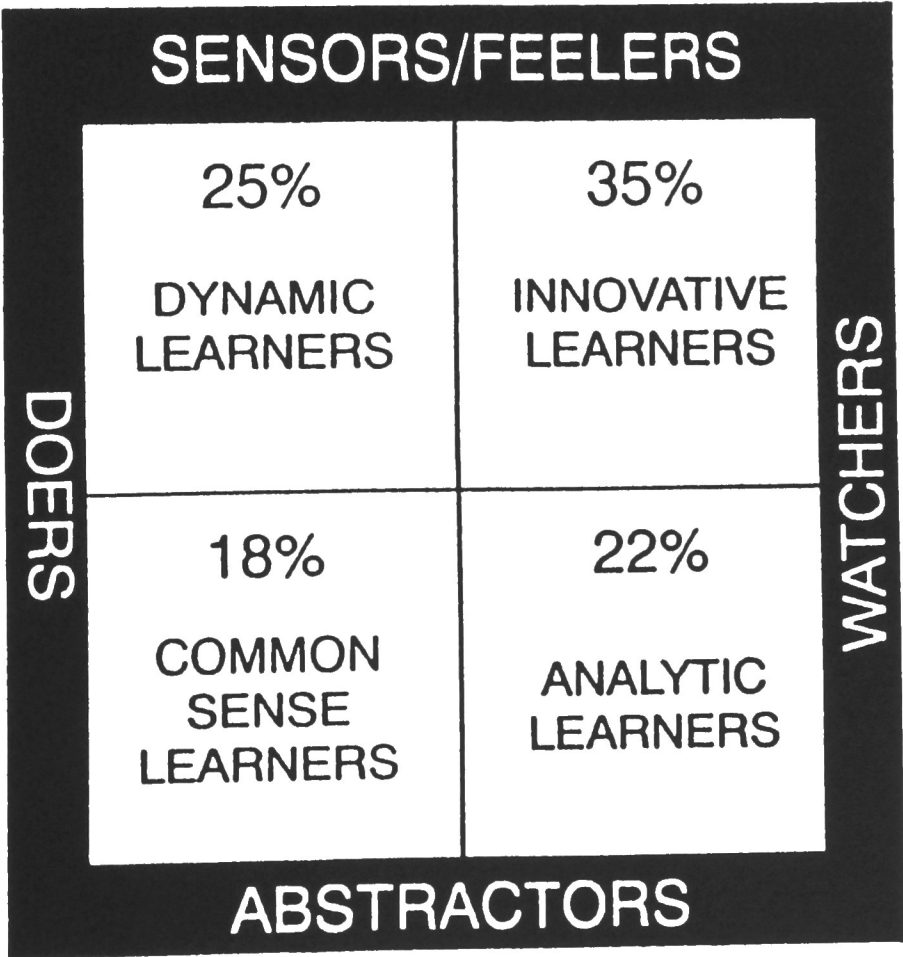
of singular notes which we designate as a tune. The left hemisphere deals with statistics, the right more with sensations. The left with reasoning, the right with communication. Scholarly considerations such as "math and law require much more of the left hemisphere; art and music appeal more to the right. Where the left side tends to be more logical, the right is more intuitive" (Lewis, 1989, 38). The left side holds more of the sensible, diagnostic, actual, and forceful focal points of reasoning. It is the part of the brain "most men reserve for the majority of their waking hours. It



favors conquering vacations, mathematical problems, stores the dictionary definition of love, and favors black and white thinking" (Flor-Henry, 6).

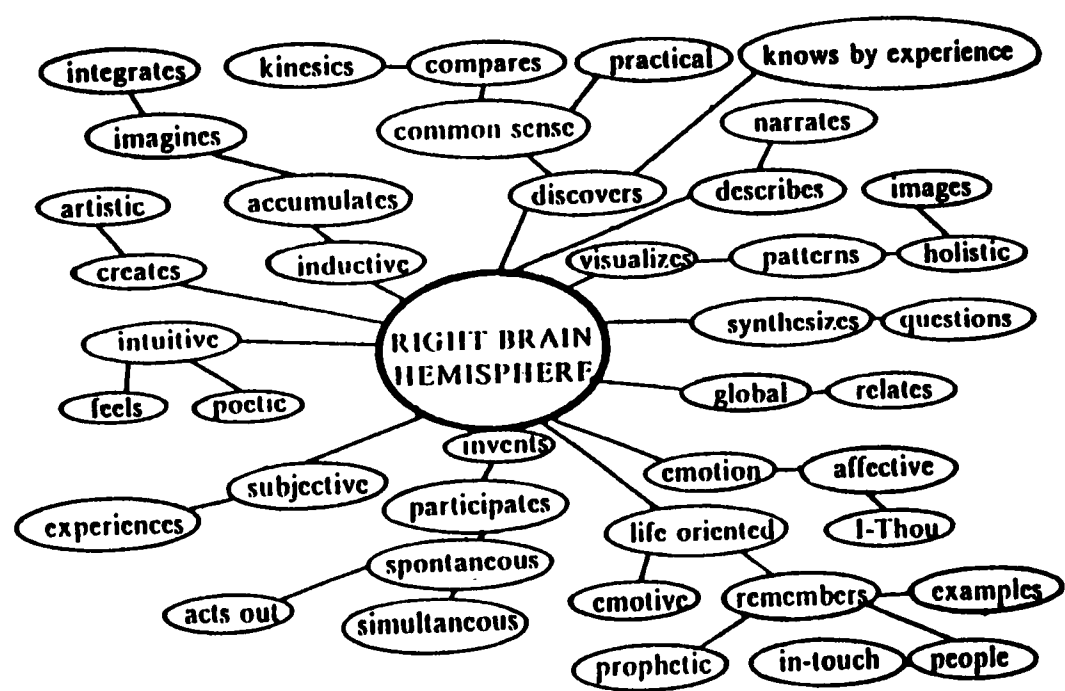
The findings of Dr. Bernice McCarthy and Dr. Paul Torrence have:

confirmed what the psychobiologists are telling us about right-and-left-brain functions and preferences. McCarthy's findings divide people into four basic learning style groups. The learners fall into quadrants divided and measured on these two axes: sensor/feelers versus abstractors, and doers versus watchers (Lewis, 1989, 50).



McCarthy believes "Seventy percent of all children" (Lewis, 1983, 29) are not rational thinkers. "Six out of ten" (29) favor tangible encounters over philosophical contemplation.

"Seventy percent of the ministers" (Lewis, 1989, 51-53) tested by Lewis preferred a "sensor/feeler learning style over learning from abstractions" (51-53). Only "two percent" (51-53) showed a more profound left-brain mastery than the "whole-brain (integrated) or right-brain preference. A majority (60 percent) also prefer sensing/feeling rather than abstract thinking as their primary means of learning" (51-53).



Ralph Lewis, 1989

Though the:

innovative learner asks, "What are the facts?" The analytic learner asks, "Why?" The Common-sense (or engineering) type individual asks, "How?" And the

dynamic learners inquire, "What if?" (Lewis, 1989, 50-51),

none of these research methods are singularly better than the others.

The left-brain method is fluent, methodical communication that deals with issues reasonably, if not earnestly. It is comprised of data and configurations, stoical, governed vernacular, and accurate specifications. A right-brain form of articulation might appear to be scattered, dispersed or drifting. It projects best in enthusiastic, picturesque expressions and allegories. Some investigators speculate that the "most effective speaking may require a fine balance between the left and right sides of the brain" (Lewis, 1989, 67).

It is apparent that the right side of the brain has an "advantage in picture recognition" (Underwood and Whitfield, 280). The agency of verbalization is the cause for the great accomplishments in the right side of the brain, as well as "placing the picture in the left visual field" (282). Youngsters master and memorize assignments in a superior manner when they are "communicated with a story or an object" (Dent, 232).

Inductive systems have proved to be profitable within educational structures. Pupils individually labor

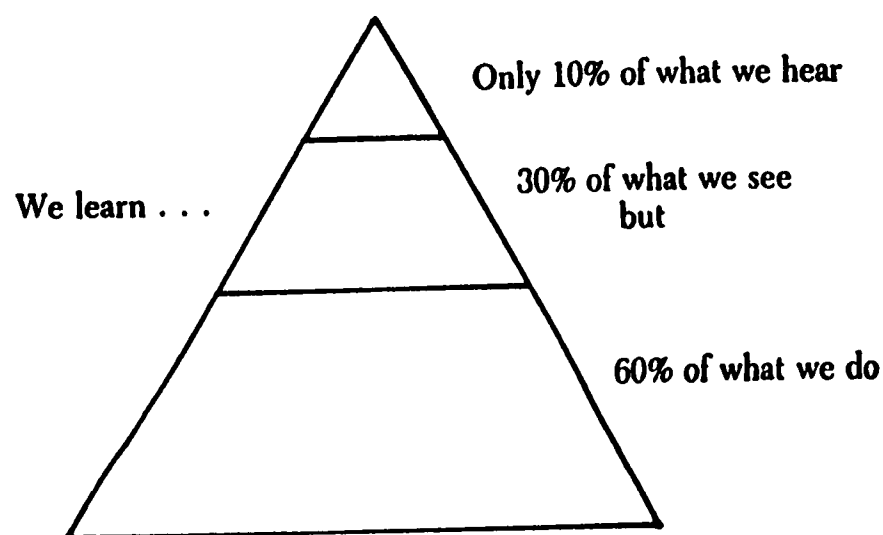
to create their own range of options. When learners cooperate with this procedure, their maturity is evident in their documents. "The student's own character is stamped on his or her commitments to this process (ethos)" (Mendelson, 80).

Schools which incorporate the inductive format are zealous and vibrant with the concepts of the trainees. In such a system, the difficulties which usually plague a class seem less specific and regimented. The principal blessing of the inductive method, for both instructor and pupil, is that it directs us to the understanding that the students are able to make their own articulate determinations. Such a technique has proved to teachers that one can be "original, fresh and interesting even in letters, memos and reports" (Mendelson, 80-81).

A premature indication of a handicap in a young school child is an incapacity to "understand figures of speech" (Bernstein, 130). In Learning for the Whole Person, we read, "The parables take the mind off the very thing they put the mind on" (161). Recollection is much more likely when "one rehearses what has been seen in a picture, along with a cue that is a fragment of the material and rehearsal which the subject has been instructed to adopt" (Watkins, Peynircioglu and Brems, 555). Fathers and mothers have utilized word pictures

for years, in sending messages to the minds of their children. When a young person grasps an image of pleasant conduct, beyond simple speech, "he learns faster and remembers it longer than by most inspired lectures" (Samuels, 397).

One can recognize a spoken allegory and employ it as a series of instructions for investigating the subject of the metaphor. If that theme is also the topic of a story, a subsequent prospect for perception stretches to the entire text. Furnishing youngsters with observable exposure to allegorical congruence has proved to be significant for children. An event which yields symbolic communication improves their recreation of related texts. "More propositions can be remembered if the central figure is recalled. The central figure carries the topic of the story" (Dent, 231-235).



Ralph Lewis, 1983



Set induction is a method of, "inducing the interest of the pupil in the new material by analogy rather than direct discourse" (Shuck, 39). Pupils who were instructed through the method of set induction "achieved and retained knowledge to a significantly greater degree than students taught in the systematic questioning technique (direct discourse)" (Shuck, 42). There is a more prolonged retrospection with the indirect approach, and seems to be a competent instrument for study.

A form of productive forcefulness in business is called "rule induction" (Braun and Chandler, 425). This method helps the trainee to acquire knowledge through a sample instead of verbal instruction. One who utilizes the rule induction method can:

produce predictions as good as those of an expert market analyst. A rule induction technique can produce a "decision support system" and improve market analysis in ones' own decision making processes (425).

In dealing with educational stress, "Visualization is as effective in reducing communication anxiety as either rational emotive therapy or systematic desensitization" (Ayers and Hopf, 239). With this system, the instructor can assist the novices without disbursing a great deal of assets needful to maintain the requisite programs for the students.

Concerning automatic pictures, "responses to words

embedded in pictures are delayed due to the influence of perceptual factors like lateral masking" (Lupker and Katz, 429). Images can aid word processing in environments where retention is necessary, and the two catalysts symbolize a similar idea. Pictures incongruent with the relevant reaction postpone proper responses to words. The diagnosis of these results conforms to the processing mode.

Even when an image or a word that was memorized weeks before cannot be recaptured, messages related to that feature lingers in memory. When calculated by recollection, there were savings for ordinary images. A relearning asset can be substantiated even for complicated pictures. The principal discovery is the "absence of savings for words when measured by recognition, but there is memory by recall" (McLeod, 200-206). "Three year olds look to category more than perception to draw inductive inferences" (Gelman and Markman, 1540). Youngsters have anticipations about categories that seem not to be contingent on education and elaborate technical information.

Science has utilized vernacular as an invisible and detached tool. Thus, language is considered subservient to the discipline of science (experiments, theories, conclusions). "These (scientific) elements live outside

language and precede it" (Barthes, 411). "Language is a more complex sign used to evoke commonly experienced situations and objects, present or not" (Greer, 38). The entire civilization has been profoundly influenced by empirical precedent, fact, and design. Words have become recognized as "signs and indicators pointing to information that can be verified" (Craddock, 1979, 7-8).

"Research evidence indicates that people spend about three times as long listening as they do reading" (McLaughlin, 90). Though this fact has been established, our schools have historically stressed contradictory conclusions. Modern communication professionals have started to underscore the fact that hearers are as significant as the preacher in the transmitting formula. Dr. Roger Sperry, nobel peace prize winner for his brain research says, "Our educational system, as well as science, tends to neglect the nonverbal right brain form of intellect. Society discriminates against the right or visual hemisphere" (Lewis, 1983, 30).

"Nonverbal messages are more powerful than verbal ones" (Arbetter, 12). The total world of kinship, from which sense flows and for which the distinguishing of words are selected, is "in back of words" (Howe, 1963, 26). Trainees who possess an inductive nature can

sufficiently "study the character of a play (nonverbal language). The same applies to narratives, novels, short stories, poems, it can be learned only through dialogue" (Ashby-Davis, 256).

Words are not as powerful to a youngster after he or she enters adolescence. Transformation for the teenager and adult usually takes place through:

significant emotional events such as a death, marriage, loss of a parent, breaking off a relationship, winning or failing to win an award, making a religious commitment (Potts, 555).

Some children who have never sensed compassion or worth from their families, have deserted their habitations only to:

walk into alcoholism, substance abuse, chronic depression, workaholism, shattered marriages, and bad child-parent relationships of their own (Pandia, Warren, and Norell).

These difficulties are all reverberations of their disturbed backgrounds. In an effort to escape a household from which they perceive little or no concern, numerous teenagers have:

dashed into the arms of cult members, damaging sex relationships, and have left behind the moral, spiritual, and religious values of their parents (Lucas, Heiman, and Mitchell).

When a female honestly intends to share profound dialogue with a man, she must "activate the right side of his brain" (Paivio, 9). If a male desires to convey

something to a woman, "he must enter her world of emotions" (9). U.C.L.A. researchers have recently concluded that, "meaningful touch is crucial to the formation and preservation of an intimate relationship" (1). F.B. Dresslar affirms the significance of the U.C.L.A. discovery by stating that, "A woman needs eight to ten meaningful touches a day to maintain physical and emotional health" (316).

The field of preaching is in need of "evaluative research" (Suchman, 7). Common estimation insinuates a sensible or analytical foundation for producing determinations. It does not demand any methodical process for organizing and displaying factual data to bolster the conclusion. Thus, "we retain the term 'evaluation' in its more common-sense usage as referring to the general process of assessment or appraisal of value" (7).

Evaluative research accentuates experimentation, in that it conforms to the processes of gathering and studying information, which prefers verifying over declaring the value of any specific public enterprise. "Evaluation research, on the other hand, will be restricted to the utilization of scientific research methods and techniques for the purpose of making an evaluation" (Suchman, 7).

There are five stages in the communication method. First, there is the source, which in the homily is the speaker and everything he or she brings to the situation (including any movement of the Holy Spirit). The second stage is encoding. This occurs when the components in the source are connected to words, which in the comprehensive perception of the assembly, are attached to the applicable and equivalent significate. The third stage of communication is signal. This is the literal dispatching of the information at a definite voice level. The fourth stage is decoding, in which the hearers decipher the code that the speaker encoded. The receivers decode it in concepts of their comprehension of the situation, the image of the sender, the nature of the codes, and their self images. The fifth stage is called destination, meaning the congregation. None of these stages in the process can be taken for granted (Jackson, 32-36).

The hearers will determine whether or not they will listen. Even when they listen, the message might make no impression or it may backfire. Increasingly, "researchers have shifted their attention to the audience itself, to find out what sorts of people they are" (Klapper, 127). One of the most common obstacles of communication is an "individual's previous mind set which

filters signals received" (Stokes, 7).

It is unthinkable to consider an instant computation of a congregation's private meditations and reactions, as one would calculate the weight of an article by placing it on the scales. Such contemplations and emotions embody an internal sanctuary, into which no other can directly venture. But it is an ingredient of the very essence of people to "allow, in varying degrees, these inner thoughts and feelings to come to the surface in the form of actions, words, and attitudes" (Stokes, 19-20).

This procedure includes "observation of the personal revelations and, judgment concerning these observations" (McLaughlin, 45). By utilizing a questionnaire, individual outlooks instead of deeds will provide information for appraisal. There is, however an interdependence between a person's attitudes and actions, so that they will be considered two separate paths to an identical destination. There is a positive reciprocity between "verbally expressed attitudes and overt action" (Thurstone, 21).

The values which various individuals have for similar signs will change to the degree that their "behaviors toward the things signified have varied" (Osgood, 9). Demeanor is acquired, intrinsic and

predisposed to react, but are differentiated from other such conditions of preparedness in that they "predispose toward an evaluative response" (189).

When people listen to a sermon, they form opinions of diverse persuasions with differing levels of concentration. Any who are not actually asleep or entirely diverted will, due to their personalities, construct such attitudes. These moods are basically internal and individual assessments of the presentation. To say:

a person has an attitude toward some object, persons, groups, institutions, or ways of living means that he already has his own yardstick for evaluating these things as desirable-undesirable, as good-bad, as acceptable-objectionable in some degree (Sherif, 12).

As we have perceived at an earlier stage, profound truth is closely allied with and, in some ways subordinate to vernacular. We can also see a partnership between a person's posture and language scales on a questionnaire designed to evaluate said attitudes. It is logical to identify attitudes, as it is commonly believed in both lay and scientific language, with the "evaluative dimension of the total semantic space, as this is isolated in the factorization of meaningful judgments" (Osgood, 150).

Thurstone believed that one can gauge only what can



be presented on a linear continuum. He used a base line representing on either end the two extreme positions and in the center the neutral position (xi). His questionnaire construction for a specific subject consisted of collecting a large number of statements about that subject. He then had judges sort the statements in a series of piles indicating the degrees to which the statements "favored or opposed the subject of study" (Thurstone, 30).

The judges' evaluations of each statement were drawn on a chart and thereby checked for ambiguity. These results were used to locate each statement retained for the final test form as a specific point along a base line. Those taking the test were asked either to agree or disagree with each statement and these answers were correlated with the statement's scale value on the continuum to determine their attitude measurement. An instrument which utilizes the same basic approach and gives very similar results is the Guttman scale (Osgood, 194).

Rensis Likert constructed an attitude scale also based upon a large number of statements about the subject being measured, but instead of Thurstone's "accept or reject" alternatives, he offered a five-point scale going from "strongly approve to strongly disapprove." The

scores were tabulated by the combined numerical values of the approvals or disapprovals (92).

Osgood, as part of the rationale for his "Semantic Differential" measurement scale explains:

It is apparent that if we are to use linguistic encoding as an index of meaning we need (a) a carefully devised sample of alternative verbal responses which can be standardized across subjects, (b) these alternatives to be elicited from subjects rather than emitted so that encoding fluency is eliminated as a variable, and (c) these alternatives to be representative of the major ways in which meanings vary (19).

Osgood used positive-negative reaction scales applied to various semantic alternatives, instead of using a single approve-disapprove, like-dislike or agree-disagree. The basic categories from which his semantic alternatives were chosen are: 1. evaluative, 2. potency and 3. activity. It is significant that the differentiation among concepts in the "evaluation" factor was proven in the pretest to be twice as fine as on subsequent factors (73).

## LEVEL III - REFLECTION

## JUDGMENTS OF THE RESEARCH

There is an apparent contrast in the expectation level towards the sermon in the local church and the power which the Bible tells us is in the spoken word. Though the scripture considers preaching a determining factor in eternal destinies, it still seems to be met with an apathetic yawn. There were many in the Bible who turned away from Jesus, which further verifies the fact that true New Testament kerygma is not complete unless it connects with human response. Our idea of kerygma is incomplete if the doctrinal concerns of the speaker are considered to the exclusion of the experiences of the listener.

I agree with Demaray, who believes in the differences of kerygma/didache, while inferring the necessity of human experience in both camps. It is impossible for one of these elements to stand alone for a long period of time. I believe they support one another in the effort to maintain a balanced gospel.

Such men as Kierkegaard and Craddock desire a gospel which possesses the ability to touch the innermost part of humankind, while at the same time maintaining its own equilibrium. I believe strong Christian leadership is the key for such a concept to persist on the local church

level. The poised message is only possible if the preacher is willing to cut through comfortable cliches, and avoid meaningless chatter which will never affect our lifestyles.

The teachings of Thompson, Craddock and Brilioth, reaffirm my own belief that the Bible is the primary touchstone for all that is said and done in the church. The only precautions they propose at this point is that the church truly deal with the exegetical text, rather than permitting eisegetical matters to set the agenda.

Wilder, Craddock, Robinson, Holmer and Funk have done significant work on the relationship of the historical text with the modern pulpit. They corporately view traditional hermeneutics as a detriment to the movement of the gospel. They are convinced hermeneutical principles have caused more fear and doubt than they have produced faith and affirmation.

The main concern of those mentioned in the former paragraph, along with Farmer, Bromiley, Kraemer, Ebeling, Dillistone, McLaughlin, Johnson and Barth is that the message of Jesus Christ goes forth to the people. They believe that if the gospel is preached, the presence of Christ in the Holy Spirit will manifest himself. In such an atmosphere, they are convinced that dead words on pages can come to life when spoken. They are equally

confident that gospel preaching can bring the spiritually dead to life. They perceive that language is a necessary sign and cause of spiritual life, which can help create a community of faith.

Craddock, Lowry, Crites and Lewis describe the deductive model of preaching as an "unnatural" structure of communication. They think any approach which does not include dialogical elements accomplishes very little. Lowry believes propositional sermon material impairs the movement of the sermon and favors concepts over images. They, along with me, are absolutely amazed that this form of communication is still the norm in most religious circles. I believe congregations can adapt to new formats over a period of time, as long as there are no sudden, drastic changes within the process.

Craddock cherishes the inductive platform because it gives all people (speaker and listener) the freedom to process thoughts and make independent conclusions. Craddock and Lewis have been helpful in outlining a step by step procedure through which one can arrive at an objective conclusion. There are several other writers in the bibliography who have added dimensions of understanding to each of the stages proposed by Craddock and Lewis.

Craddock and Lewis believe the first stage of the

process is exposure to people and scriptures. They do not indicate which one is more important, but insist on the integration of both as one begins. They think the success of this process depends on our sincerity as we approach the Bible. Neither the community nor the Bible discount our experiences at this place of confrontation, but believe the scriptures will become more real to us as they live in and through our "holy moments."

Herbert Lockyer sees the parabolic teachings of Christ as a means of involving the lives of people with the scriptures. Jesus took the old teachings, which were nearly forgotten, and breathed new life into them. Lewis sees the parable as a format which is inherently inductive, and was the pattern of Christian teaching until it was pushed aside in the third century by Greek rhetoric. Lowry thinks it is not an art for the few, but a method to be utilized by all. Bailey and Trench see the parables of Jesus as real images which speak of true kingdom living. It is important for us to understand that this is the teaching method of Jesus Christ.

Beardslee and Bullinger have discovered indifferent responses to biblical and figurative language. However, they believe such language adds power to the proclaimed message. Wilder encourages us to rediscover the biblical communication skills, which can clarify thoughts and move

the hearts of people. I agree with Lewis, who thinks the sermons of Jesus were a product of life's experiences. Therefore, we rob the sermon of its effectiveness when we limit ourselves to a monological structure.

Funk, Beardslee and Lewis view language as a powerful vehicle which transmits more than words. Reid, McLaughlin, Howe, and Craddock see the spoken Word as the essential catalyst for communication, which leads the church to unrealized possibilities. Farmer, Brown, Howe, and Diem believe authentic communion is possible when personal dialogue is employed. That is, the speaker involves listeners in a sermonic setting, which sustains their interest in the tension of the plot.

Craddock and Richards challenge us to reach the listener who retains patterns of subconscious apathy. Smalley, Trent, Holmer, and others tell us that to reach these listeners, equal consideration must be given to both the form and the content of the sermon. In addition, imagery facilitates the acceptance of the gospel, which makes possible the reordering of character. I am convinced this depicts what the Bible calls conversion.

Funk, Trench, Craddock and Kort believe potent speakers are those capable of translating their walk with God into unique forms of expression. They are convinced

that imagery has a lasting effect in the areas of memory and cognition. McLuhan, Wheelwright, Lewis, Smalley and Trent view figurative language as a helpful tool for the preacher. They think this format bears a resemblance to Christ's teachings, and a style which permeates the very core of the hearer. Smalley, Trent and Hoffman believe word pictures always gives the speaker the upper hand, because of their ability to simultaneously touch the sentimental and rational centers of the human personality. I concur with Pylyshyn, Groniger, Karpress, Singer and Mehrabian who support the idea that word pictures can cause physical changes.

Eliot, Hirsch, Lowry and Craddock all seek to embody a sensitivity to life in the pulpit, which has been overly occupied in the past with lifeless designs and styles. Slotoff, Holmer, Craddock and Howe believe the key to effective preaching is the speaker's involvement with those whom he or she regularly addresses. They think that even a monologue can be potent if the speaker is able to share messages which are significant to the congregation.

Lowry and Craddock believe it is necessary for the preacher to be acquainted with the congregation prior to the sermon. They maintain such intimacy can aid a speaker in activating the minds of the hearers. Craddock



has been influenced by the circuitous style of conversation which challenged and changed Kierkegaard. Craddock regards listening as the area in which he needs more discipline. He is unable to understand how boredom can be a part of any church unless they have elected to exist in this "form of evil." I, like Craddock, despise any configuration which resembles lethargy. It is nothing more than a sign or symbol of an undisciplined life.

After having been exposed to the world and the word, Lewis thinks we should consider what we will actually put in the message (gathering). He wants us to brainstorm in order that we might cause others to utilize their own thoughts. In this stage we are challenged by the complicated nature of the task, while at the same time encouraged by the materials available to assist us. I agree with Lowry, that at this point we can catch a new glimpse of life never before seen. Lewis believes the topical concordance is most helpful to us when considered at the proper time. Along with the scriptures, we must remain aware of all similar written matters which would give us as comprehensive a view as possible.

The next stage Ralph Lewis brings us to (Focusing) concerns the deletion of excess material. Kasemann, Craddock, Kierkegaard, Schillebeeckx, Sontag, Lowry and

Funk all acknowledge our human frailties at this phase. They know that all past rectifications have eventually demanded their own remedies. They seek to avoid popular thoughts, which are sold at the highest bid. They refrain from negative inferences which create aloofness, or self-imposed obstructions which short circuit the inductive process. They want to free scriptural language from irrationality and emotionalism by means of biblical scholarship.

Lewis, Craddock and Lowry see the need for us to clearly focus on our goal before we design the form of the sermon. In the course of reaching our goal, they want us to consider the relationship of the hearer in the present environment with those in the historical setting of the biblical text. They believe expectation can only be maintained by the presentation of an unresolved tension. They ask us to consider a conclusion which solicits a freewill response from the congregation.

Lewis considers the fourth stage as the step on which we sift through our gathered material and begin our sermon sketch. He encourages us to keep our structures simple, like the stories of Jesus Christ. Wicker, Craddock and Lowry consider structure equally important to content. They believe the framework has a direct influence on the corporate sharing and equips the hearer

for the principal meaning.

Smalley, Trent and Lowry are convinced that timing is a significant element of a sermon. They think the speaker's main task is the crossing of God's time and our time. Along with Lowry and Lewis, Kort believes narrative anatomy has a plan which is already laid out. They are persuaded that the narrative form contains certain elements which verify the restriction of our existence.

Lewis believes that in the final phase (reviewing) we must pause and assess everything we have done up to that point. In addition, Lewis, Barr, Craddock and Lowry advocate this reflective stage. They think this is the place where preachers will receive an enduring modification in behavior. Accordingly, we are able to uncover concealed intentions when the sermon is personified, which leads to the moment of unveiling. Heschel believed Kierkegaard had a unique perception for the unknown, while many of us have to work our way toward the unforeseen shock which some call the "grace of God."

Lewis sees the exploration of the mind as a significant contribution to preaching. Lewis and Flor-Henry instruct us on the differences in the receptivity of the two cerebral hemispheres. Though they can detect the distinctions of the right and left sides of the

brain, they are careful not to become obsessed with the categorization of tasks.

Lewis, McCarthy and Torrence discovered that the majority of all people tested prefer the inductive style of approach. The percentages found in my response forms register about medium way between the figures of McCarthy (60%) and Lewis (70%).

Underwood, Whitfield, Dent and Mendelson believe the inductive processes are advantageous in education. They consider pictures and stories as tremendous catalysts in the recall procedure. They acknowledge the maturity of the inductive method, which is most effectively utilized by those capable of commitment. They know that if this format is truly followed, the product will be creative and refreshing.

Bernstein, Watkins, Peyniroioglu, Brems and Samuels are persuaded that children are capable of understanding figures of speech. They believe children will absorb information quicker and recollect the data longer if they can see what is being said. They think this is especially true if the thesis can be attached to the main image.

Shuck, Lott, Braun, Chandler, Ayers, Hopf, Lupker, Katz, McLeod, Gelman and Markman are in agreement that students are more involved with their work when guided

by implied inferences rather than direct discourse. They think this is not only true at the ground level, but also with those who organize the curriculum. They know students have a greater chance of learning, with less anxiety, if they are able to observe an example that is set before them. They are convinced that vizualization makes word processing and recall more manageable.

Barthes, Greer and Craddock make us aware that our culture has sought to make language invisible. They view the created purpose for language as being a vehicle to share "significant data." McLaughlin and Sperry believe our emphasis should be on listening. They think our educational system, as well as our society, have a bias against that which would be most helpful to the listener (inductive method).

Arbetter, Ashby-Davis, Potts, Pandia, Warren, Norell, Lucas, Heiman, Mitchell, Paivio, Dresslar and U.C.L.A. researchers see the force of unspoken communication. They view words as identification points for life's experiences (emotional encounters). They think nonverbal issues perpetuate generations of domestically oriented problems. They are convinced that many of our social puzzles can only be put together through nonverbal means. I have observed the reality of this truth.

Suchman prefers common-sense boundaries in his format of study. Though he uses a reasonable foundation for making conclusions, he is more concerned with verifying rather than affixing a value on a social activity. Jackson gives us the five steps of communication, and emphasizes the fact that the message has not been received until the receiver decodes the encoded dispatch. Stokes is convinced one obstacle to communication is a person's prior frame of mind. Klapper believes researchers are becoming more interested with the listeners, who can elect whether or not to be receptive.

I agree with Stokes who considers the measurement of internal ideas and impressions an absurdity. I yield to him as well when he thinks we can measure the actions, words, and attitudes, which are products of the inner person. McLaughlin, Stokes, Osgood, Thurstone and Sherif believe there is a connection between attitude and action. They maintain that the unseen disposition can become objective through the instrument of language. Thus, they agree that the attitudinal data gathered on the questionnaire will have as much meaning for external expression as internal ideals.

Stokes constructed the questionnaire according to the laws of social science. Within this discipline,

various elements were considered such as ordinal numbers, semantic spaces, or scales. This structure is a product of former studies done by Thurstone, Guttman and Likert (It mostly resembles the Likert Scale).

#### EVALUATION OF MINISTRY

I am beginning to orient myself to the inductive approach in relation to knowledge and experience. I wish to master a cooperative preaching method which promotes a dialogical atmosphere (p. 59). This process involves taking chances, along with being exposed to the unfamiliar (pp. 20, 26, 109). Yet, the more I experiment with this method, I sense a growing awareness of the positive effects it has on both speaker and hearer (pp. 30, 31, 34, 37).

This innovative style of preaching, demonstrated in the adult Sunday school classes of my church (pp. 27-32), caused me to be more conscious of the congregation's observations. In the past, I was sure that I understood the general mood of my listeners. This research began to show me that some of my conclusions were somewhat faulty. As time passed during the project, both classes became more conciliatory towards the materials presented. I was unaware of how quickly they adapted to these inductive structures.

The description section on LEVEL I (pp. 27-32) reveals my desire to present inductive formats of preaching, in accordance with the models of Eugene Lowry (1989, 49-60, 88-103, 121-131, 148-160). Following my sermons I utilized the Boyd Stokes questionnaire as a conversational catalyst (Appendix C, p. 115). I strictly followed the guidelines of Lowry and Stokes concerning the structure and approach of sermons and questions.

I was concerned in the third sermon with the modernization of the text (pp. 27, 33-34). Even at the moment I shared it with the two groups, I felt uneasy about it. I was vexed by the thought that some wouldn't appreciate it, especially those of a simplified constitution. In a way, I thought I was adding eisegetical material to an exegetical text. In spite of this mental battle, I trudged on with this paraphrased edition (gospel according to Homer).

Though Lowry describes this particular method as one which stretches the mind of the hearer (1989, 34-35, 122-125), I believe it is as much a challenge to the reasoning powers of the speaker. I especially felt an internal struggle (p. 35) when I attempted to "honor" the \$1,000 man (1 talent man). At the same time, I was justifying myself with the thought that the listeners had never before received such a challenge. I was actually



seeking to resurrect dormant thought patterns, while at the same time convincing myself that I was doing them a favor by helping them see the text from differing angles.

In my concern with "what" I was saying, I could not hear "how" it was coming through to the hearer. Narcissism is evident when our focus on orthodoxy overrides our communication skills. I literally practiced Lowry's pattern (1989, 121-131) without fully perceiving the responsiveness of the congregation. I was totally surprised to hear the first group's report that the paraphrased scriptures made the Bible come alive to them (pp. 30-31, 34). I was amazed that the questionnaire forms (Appendix C, p. 115) revealed the highest positive response margin on this particular sermon (pp. 27, 34, 37).

I sensed that some of them had not completely followed me step by step throughout the sermon. I thought some had ceased their involvement following the beginning of the sermon. I perceived others becoming more interested as I approached the conclusion (p. 30). As I observed those who were abusing this process, I concluded that this method is more of a blessing to those who are truly motivated to learn.

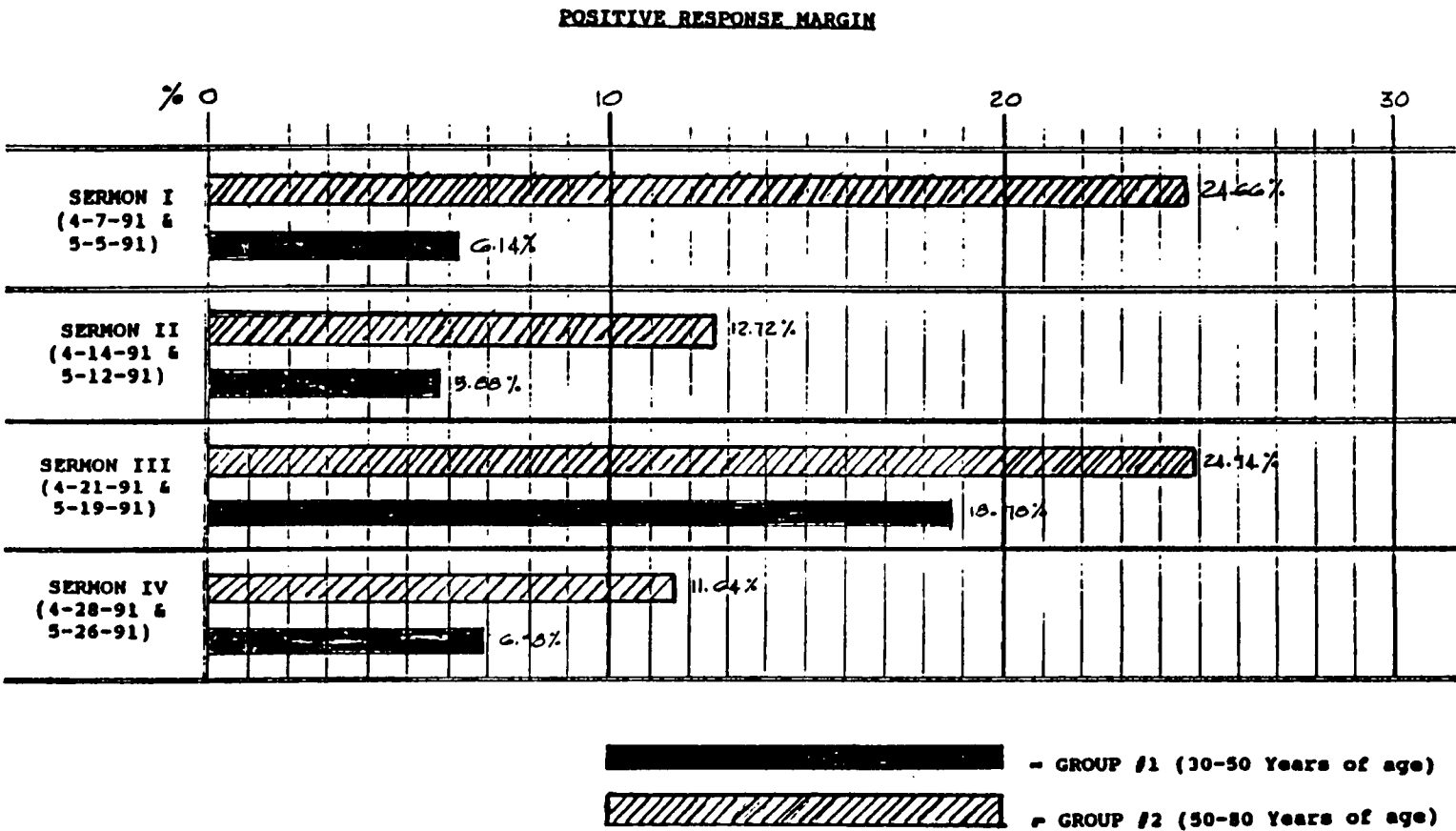
The second group (group #2) was interested in the characters of the story (p. 35), and I was able to

stretch their imaginations to the limit. However, there were some who would not be moved from their suppositions (p. 36), which had been established for decades. The second class, like the first class, had the highest positive response margin after this sermon (p. 37). I believe the basic difference between the two groups was that the main point was revealed later in the session for group #1, while group #2 meditated on it as they discussed the narrative (pp. 27-32).

There was very little response to the point of suspension, the surrounding contextual material, as well as the emotional word picture (p. 36). Their silence caused me to re-think my approach and recall any lack on my part at this point of the process. I could tell that the majority of the groups were thinking about what I was saying at this stage, but the application may have proved more complicated than what the listener had bargained for. I would consider the few who discussed the word picture as very capable of interpreting figurative language and self-motivated.

In spite of these internalized misgivings, the black and white statistical data convinced me of the usefulness of the inductive format (p. 37). In every one of the eight sessions in the project there was a positive response margin, which ranged from 5.88% to 24.94%

(Appendix F, p. 180). The overall average of the positive response margin was 14.01% (Appendix F, p. 231), which further verified the findings of McCarthy (60%) and Lewis (70%). The statistics from the congregational reflection group forms (Appendix F, p. 228) added the ring of authenticity to this event.



Homer E. Morris, 1991

Though I was personally uneasy with this format, and in many ways under the sole guidance of Eugene Lowry, I still felt positive about the overall responsiveness of both groups. They shared their true convictions about the issues before them (pp. 27-32). It was refreshing

to engage my church people in a different format (dialogue) than what I had been used to over the fourteen years of my ministry (monologue).

I could sense my own growth through this process in allowing others the freedom to reason and decide without feeling the pressure of doing it for them. I perceive that I am gravitating towards the inductive way of doing things, in spite of the fact that I grew up in a deductive environment. I believe most of my preaching has been deductively oriented (monological), and lacks consideration for the listener. I have comprehended and incorporated the value structures of the congregations I have served, through my sermons, enough to perpetuate their satisfaction.

After extending myself with Lowry's format, I have been able to see possibilities for my preaching. I am pleased with how the Sunday school classes have responded in this inductive journey (pp. 27-32). It was wonderful to watch the laity interact in the absence of coercion. Though I still consider myself a novice, I believe I performed as an accountable agent of God, and the adult Sunday school classes have responded in a positive manner. I have proved myself capable of venturing with the classes and the congregational reflection group.

## DECISIONS FOR FUTURE MINISTRY

This study has made me recognize the need to incorporate inductive patterns of preaching in the local church. Now I view these models of speaking as effective tools of communication, which simultaneously touch the heart and mind. I will make a habit of reading more literature in this area, as I continue to practice this method.

I desire to be steadily disciplined in this style of approach, until I feel fully competent in opening myself to this mindset. I have faced some of my fears in this present project, but I am sure there are more obstacles to overcome if I wish to continue this process. Though I am a product of my past, at this point I must place more confidence for ministry in the unfamiliar than the familiar.

I will seek to attend any seminar or personal training event which will encourage a positive and balanced style of preaching. I am not totally dissatisfied with the ministry I presently possess, but I wish to enlarge my comprehension of God's grace. I want the written word of God to touch the lives of his people.

After absorbing massive amounts of data, we must prioritize the material. This involves the deletion of

meaningless suppositions, which produce negative effects in the congregation, as well as elevating meaningful principles, that can eternally change a human life. I wish to create a structure of thought in which a congregation can really hear what God is trying to say to them.

Finally, I want to place eternal images in the mind of the listener so that he or she may never remain the same person. In my humanness I tend to be more negative than positive. In this frame of mind, I usually expect the worst, as I prejudge how circumstances will conclude. In the future, I intend to utilize the case study method in dealing with the complex issues of the parish ministry. It allows me the privilege of viewing alternative solutions to a problem which used to have only one answer.

APPENDIX A  
CHURCH MEMBER CONTRACT

I am a member of the \_\_\_\_\_ Sunday  
School Class, and I promise to attend all sessions of the doctoral  
project of Rev. Homer E. Morris. During the four consecutive  
Sundays from \_\_\_\_\_ through \_\_\_\_\_  
(starting date) (closing date)

I will attend, listen and respond (written and oral) in order to  
make this a meaningful experience for me and the church.

Signed: \_\_\_\_\_

## APPENDIX B

## CHURCH MEMBER QUESTIONNAIRE

1. How long have you lived at your present address? (check one)
 

(1) ___ Less than 1 year	(2) ___ 1 to 2 years	(3) ___ 2 to 3 years
(4) ___ 3 to 5 years	(5) ___ 5 to 10 years	(6) ___ 10 to 15 years
(7) ___ 15 to 20 years	(8) ___ 20 to 25 years	(9) ___ over 25 years
  
2. What is your main occupation? (check only one)
 

(1) ___ Not employed (student, retired, unemployed, etc...)
(2) ___ Housewife
(3) ___ Professional or technical worker
(4) ___ Farmer
(5) ___ Business, proprietor, public official
(6) ___ Secretary, clerical or sales worker
(7) ___ Operative (mechanical, factory worker, etc...)
(8) ___ Semi-skilled or unskilled laborer
(9) ___ Craftsman (carpenter, baker, etc...)

 (If employed, write the specific name of your job: \_\_\_\_\_)
  
3. What was the highest level of education you attained? (check only one)
 

(1) ___ Less than high school	(2) ___ Some high school
(3) ___ High school graduate	(4) ___ Some college
(5) ___ College graduate	(6) ___ Graduate or professional work
(7) ___ Other (write in): _____	
  
4. What is your age? (check one)
 

(1) ___ Under 15	(2) ___ 15-19	(3) ___ 20-29	(4) ___ 30-39
(5) ___ 40-49	(6) ___ 50-59	(7) ___ 60-69	(8) ___ 70 and over
  
5. What is your sex? (check one)
 

(1) ___ Male	(2) ___ Female
--------------	----------------
  
6. What is your present marital status? (check only one)
 

(1) ___ Single	(2) ___ Married	(3) ___ Divorced	(4) ___ Widowed
(5) ___ Separated			
  
7. How did you first join this church? (check one)
 

(1) ___ By profession of faith and taking the vows of church membership
(2) ___ By transfer of church membership from another Methodist Church
(3) ___ By transfer of church membership from another denomination
  
8. How long have you been a member of this United Methodist Church?
 

(1) ___ Less than 1 year	(2) ___ 1 to 2 years	(3) ___ 2 to 4 years
(4) ___ 4 to 5 years	(5) ___ 5 to 10 years	(6) ___ 10 to 15 years (or more)
  
9. What was your first contact with this church? (check only one)
 

(1) ___ Family took me	(2) ___ Personal invitation of a member
(3) ___ Personal invitation of pastor	(4) ___ Printed matter from the church
(5) ___ Friend took me	(6) ___ No invitation (I just attended)
(7) ___ Other (write in): _____	



10. What is the total number of committees, commissions, work areas, boards and organizations (Sunday School Class, W.S.C.S., etc...) in this church in which you hold membership?  
 (1) \_\_\_\_\_ None, except the church itself      (2) \_\_\_\_\_ 1      (3) \_\_\_\_\_ 2      (4) \_\_\_\_\_ 3  
 (5) \_\_\_\_\_ 4      (6) \_\_\_\_\_ 5-9      (7) \_\_\_\_\_ 10 or more
11. Thinking back over the past month how much time did you spend in all activities related to membership in your church? (Include attendance at all services, at home preparation, visiting, telephoning, meetings, etc...)  
 (1) \_\_\_\_\_ None      (2) \_\_\_\_\_ Under 1 hour      (3) \_\_\_\_\_ 1 to 2 hours  
 (4) \_\_\_\_\_ 2 to 3      (5) \_\_\_\_\_ 3 to 4      (6) \_\_\_\_\_ 4 to 5  
 (7) \_\_\_\_\_ 5 to 9      (8) \_\_\_\_\_ 10 to 14      (9) \_\_\_\_\_ 15+
12. When you are faced with a personal or family problem or crisis, what person, if any, in your church would you contact? (check only one)  
 (1) \_\_\_\_\_ No one in my church      (2) \_\_\_\_\_ A Church School teacher  
 (3) \_\_\_\_\_ Pastor      (4) \_\_\_\_\_ A member of the Administrative Board  
 (5) \_\_\_\_\_ A member of the church      (6) \_\_\_\_\_ Don't know
13. Thinking back over the past 12 months, how many times have you participated in the Sunday services or congregational worship in your church?  
 (1) \_\_\_\_\_ None last year  
 (2) \_\_\_\_\_ Less than 6 times (quarterly)  
 (3) \_\_\_\_\_ 6-11 times (from every 2 months to monthly)  
 (4) \_\_\_\_\_ 12-23 times (from monthly to 2 times monthly)  
 (5) \_\_\_\_\_ 24-47 times (from twice monthly to weekly)  
 (6) \_\_\_\_\_ 48 times or more (from weekly to more than weekly)
14. Please think back over the past week (7 days). Did you engage in any of the following activities? (check "yes" or "no" for each one)
- |  |               |              |
|--|---------------|--------------|
| 1. Listened to religious radio or TV program. . . . .                                    | (1) _____ Yes | (2) _____ No |
| 2. Had family blessing at meals . . . . .  | (1) _____ Yes | (2) _____ No |
| 3. Had family prayers, Bible or devotional reading. . . . .                              | (1) _____ Yes | (2) _____ No |
| 4. Talked about religion at work or in social groups. . . . .                            | (1) _____ Yes | (2) _____ No |
| 5. Visited with minister. . . . .  | (1) _____ Yes | (2) _____ No |
| 6. attended church service (public worship, Sunday School or other church group. . . . . | (1) _____ Yes | (2) _____ No |
| 7. Helped the needy, engaged in Christian social action or similar activity . . . . .    | (1) _____ Yes | (2) _____ No |
| 8. Prayer, read the Bible or other religious material . . . . .                          | (1) _____ Yes | (2) _____ No |
| 9. Any other religious activities last week . . . . .                                    | (1) _____ Yes | (2) _____ No |
- (write in):\_\_\_\_\_
15. Would you say that you were more or less active in the church now than a year or so ago?  
 (1) \_\_\_\_\_ More active now      (2) \_\_\_\_\_ Less active now      (3) \_\_\_\_\_ About the same
16. What is your attitude toward Negroes attending activities at your local church?  
 (1) \_\_\_\_\_ Opposed to it      (2) \_\_\_\_\_ Favor it      (3) \_\_\_\_\_ Uncertain about it
17. What is your attitude toward Negroes becoming members of your local church?  
 (1) \_\_\_\_\_ Favor it      (2) \_\_\_\_\_ Opposed to it      (3) \_\_\_\_\_ Uncertain about it

18. Which of the following best expresses your attitude toward the position which your church should take toward the use of alcoholic beverage?
- (1) \_\_\_\_\_ Church should teach temperance in use of alcoholic beverage  
 (2) \_\_\_\_\_ Church should teach total abstinence  
 (3) \_\_\_\_\_ Church should take no position  
 (4) \_\_\_\_\_ Uncertain about it
19. About what distance do you travel (one way in miles) to get to the church?
- (1) \_\_\_\_\_ Under 1/2 mile      (2) \_\_\_\_\_ Under 1 mile      (3) \_\_\_\_\_ 1 to 2 miles  
 (4) \_\_\_\_\_ 2 to 3 miles      (5) \_\_\_\_\_ 3 to 4 miles      (6) \_\_\_\_\_ 4 to 5 miles  
 (7) \_\_\_\_\_ 5 miles or more
20. Suppose that, as a result of general member disinterest, Whiteville United Methodist Church were in real danger of folding up, how much effort would you be willing to spend in order to prevent that from happening?
- (1) \_\_\_\_\_ None      (2) \_\_\_\_\_ A little effort      (3) \_\_\_\_\_ Moderate effort  
 (4) \_\_\_\_\_ A great deal of effort      (5) \_\_\_\_\_ A very great deal of effort
21. Where is the biblical passage, "He was wounded for our transgressions and bruised for our iniquities?"
- (1) \_\_\_\_\_ Mark      (2) \_\_\_\_\_ Jeremiah      (3) \_\_\_\_\_ Isiah      (4) \_\_\_\_\_ Luke
22. Which of the following is not in the Bible?
- (1) \_\_\_\_\_ The assumption of the Virgin Mary  
 (2) \_\_\_\_\_ The ascension of Jesus  
 (3) \_\_\_\_\_ The raising of Lazarus from the dead  
 (4) \_\_\_\_\_ Speaking in tongues
23. Where did John Wesley feel his heart "strangely warmed" by the realization of God's forgiveness?
- (1) \_\_\_\_\_ Cokesbury      (2) \_\_\_\_\_ Downing Street      (3) \_\_\_\_\_ Aldersgate      (4) \_\_\_\_\_ Savannah
24. The Methodist movement officially became an independent denomination during the period:
- (2) \_\_\_\_\_ 1650-1700      (2) \_\_\_\_\_ 1700-1750      (3) \_\_\_\_\_ 1750-1800      (4) \_\_\_\_\_ 1800-1850

In the space beside each of the following statements, indicate the degree of your agreement or disagreement by drawing a circle around the appropriate number.

Circle 1 for Strongly Agree  
 Circle 2 for Agree  
 Circle 3 for Uncertain  
 Circle 4 for Disagree  
 Circle 5 for Strongly Disagree

25.    1   2   3   4   5    There are no contradictions in biblical passages.
26.    1   2   3   4   5    A minister should stick to the gospel and leave social issues alone.
27.    1   2   3   4   5    There is no meaning in life apart from a relationship to God in Christ.
28.    1   2   3   4   5    A Buddhist can live just as good a life as a Christian and his religion helps him as much as any other religion.
29.    1   2   3   4   5    The idea of a personal God is an outwork concept.
30.    1   2   3   4   5    There is nothing wrong with social drinking.

- 31.    1   2   3   4   5    I often feel like an outsider in my church.
- 32.    1   2   3   4   5    "Blue laws" closing some businesses and recretional facilities on Sunday are out of date.
- 33.    1   2   3   4   5    In case of a conflict between a church meeting and a social engagement, I would generally to the church meeting.
- 34.    1   2   3   4   5    The major source of satisfaction in my life comes from my church activities.
- 35.    1   2   3   4   5    Our daily work is service to God.

## APPENDIX C

## SERMON REACTION QUESTIONNAIRE

Please do not sign your name. Your questionnaire will be seen only by the person tabulating the questionnaire.

It will be appreciated if you will supply the following two items of information:

- A. Sex: (1) male \_\_\_\_\_; (2) female \_\_\_\_\_.
- B. Age: (1) up through 19 years \_\_\_\_\_; (2) 20-29 \_\_\_\_\_; (3) 30-39 \_\_\_\_\_;  
 (4) 40-49 \_\_\_\_\_; (5) 50-59 \_\_\_\_\_; (6) above 59 \_\_\_\_\_.

Please indicate the extent to which you agree or disagree with the following phrases as being accurate descriptions or your personal reactions to the sermon just heard. This includes both the content and the delivery of the sermon. Indicate your reactions on the five point scale as follows:

Circle 1 for Strongly Agree  
 Circle 2 for Agree  
 Circle 3 for Uncertain  
 Circle 4 for Disagree  
 Circle 5 for Strongly Disagree

Your honesty and frankness will be greatly appreciated.

- (1) 1 2 3 4 5 maintained my interest.
- (2) 1 2 3 4 5 integrated the sermon into the total service or worship
- (3) 1 2 3 4 5 did not inspire me.
- (4) 1 2 3 4 5 involved his personality in the message.
- (5) 1 2 3 4 5 did not both deal with and illumine the scripture chosen as the text.
- (6) 1 2 3 4 5 used words and thought patterns in present day usage.
- (7) 1 2 3 4 5 did not evidence a personal confession of faith.
- (8) 1 2 3 4 5 lasted too long.
- (9) 1 2 3 4 5 was not very well understood by me.
- (10) 1 2 3 4 5 looked at or read his notes too often.
- (11) 1 2 3 4 5 projected an attitude of love for us.
- (12) 1 2 3 4 5 spoke to some of my personal needs.
- (13) 1 2 3 4 5 did not sufficiently emphasize the greatness of Christ.
- (14) 1 2 3 4 5 was made more meaningful by the reading of the scripture.
- (15) 1 2 3 4 5 showed self-confidence.

- (16) 1 2 3 4 5 was more readily accepted by me because of my previous feelings toward the minister.
- (17) 1 2 3 4 5 was made more meaningful by the appearance of the worship setting.
- (18) 1 2 3 4 5 made me feel a oneness with him.
- (19) 1 2 3 4 5 seemed to speak down to us.
- (20) 1 2 3 4 5 did not have a sufficiently forceful conclusion.
- (21) 1 2 3 4 5 did not mediate an encounter between God and myself.
- (22) 1 2 3 4 5 contained points that were easy to remember.
- (23) 1 2 3 4 5 did not make me eager to serve God any more than I have served up until now.
- (24) 1 2 3 4 5 led me to accept the message.

APPENDIX D  
OBSERVER REPORT

Date \_\_\_\_\_

Please indicate the extent to which you agree or disagree with the following statements concerning your observation of this project experience.

Circle 1 for Strongly Agree  
Circle 2 for Agree  
Circle 3 for Uncertain  
Circle 4 for Disagree  
Circle 5 for Strongly Disagree

- (1) 1 2 3 4 5 The resource person was involved with the group
- (2) 1 2 3 4 5 The speaker properly utilized his material
- (3) 1 2 3 4 5 There was positive response and support from the group
- (4) 1 2 3 4 5 True reflection and thinking took place in this event
- (5) 1 2 3 4 5 The group felt free to dialogue with the presenter
- (6) 1 2 3 4 5 The group emotionally identified with the pastor
- (7) 1 2 3 4 5 There was a good balance of feedback and confrontation in this session
- (8) Other observations \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

**APPENDIX E  
(LETTERS AND SERMONS)**

**See Attached...**

March 11, 1991

Dr. Donald Demaray  
S.P.O. Asbury Theological Seminary  
Wilmore, KY 40390

Dear Dr. Demaray:

I am sending you my #1 sermon, which will be preached on April 7 and May 5. It will be preached in April to the younger group (30-50 years old), and in May to the older group (50-80 years old).

This sermon is written on the basic pattern that Lowry displays under the heading, "Running the Story". This sermon opens with a conflict. After they hear the reading of how Elijah ran for his life, the congregation will wonder how he can be called a brave man. This conflict is highlighted by the observation that though he is brave, it is a difficult thing to prove to all on the earth. (How To Preach a Parable, Lowry - pp. 49-50).

In the next paragraph, I drop the hearer into the Mount Carmel scene. They are able to observe the character of Elijah as he faces the rising tension in the face of opposition. They can watch as he overcomes the enemy, and leads Israel back to their God. I do not allow the hearer the privilege of losing interest by a seeming lack of tension in the plot, so I share the killing of the Baal Prophets by Elijah in this paragraph. (How To Preach a Parable, Lowry - p. 50).

The killing of the Baal Prophets keeps the hearer listening until another type of conflict is introduced. Instead of an exterior conflict (Baal Prophets), Elijah must now face himself. It is apparent that he is having a terrible time coming to grips with his own fears, when he runs right up to Jezebel's Palace. He knew when he killed her prophets that she would want him killed. As he runs further away from Mount Carmel, the hearer senses that the tensions are getting deeper. In asking them what they would do with this complex creature, allows them the privilege of getting inside the story. (How To Preach a Parable, Lowry - p. 51).

In the next paragraph, I place them under the broom tree with Elijah, so they can watch all of his movements and hear his different statements of frustration and limitation. The observer is kept interested in this section by the apparent continuance of



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March 11, 1991

tension in the heart and mind of the Prophet Elijah. We feel for him because he is so tired. We can hardly believe all of the things that he has been able to accomplish. We hear his attractive high idealism in the religious views he held. The negative side of Elijah is what we do not understand, which includes a negative self image and vigilante activities. I still do not allow Elijah the privilege of being all good or bad, and risk losing the hearer. (How to Preach a Parable, Lowry - pp. 51-52).

God tries to help Elijah with his present conflict within himself. He does this by limiting his options or alternatives for reflection and self judging. Elijah has always been proud of the fact that he listens to God, but is unaware of the fact that he limits God in the way that God can speak to him by his present image of God. Elijah sees God as a power person, and has no trouble with God destroying others (Pagans/Enemies) by wind, earthquake, or fire. God seeks to instruct him in a different way of approach, and though Elijah doesn't say anything about the still small voice, he does cover his face to acknowledge the presence of God as it takes place. The hearer should appropriate this to their own lives, whenever God seeks to teach them something new. (How To Preach a Sermon, Lowry - pp. 56-57).

In the next paragraph, we see what Lowry calls, "Musing Over Tragedy". We see the struggle of the people of Israel when Elijah leaves the Mount for the desert. We also see the confusion of Elisha when his father in the faith disappears in a whirlwind. As a result of their musing, questions arise. Questions seem to weave a common thread throughout our entire text. It will be an affirmation in the minds of the hearers who have asked similar questions as they are listening. (How to Preach a Sermon, Lowry - pp. 57-58).

The illustration is raised out of Smalley and Trent's "Well of Remember When." Lewis calls this, "The Well of Experience." This is a real story out of my experience, which highlights the nail that is about to be hit with a hammer. The thought here is that we allow our false hopes toward the "brave people" we know in our world to die, so that the true hope in the still small voice, causing us all to be brave, may live. It is what Lowry calls "foreshadowing" the sermon's conclusion, and I do not feel that it takes away from the narrative flow. (How to Preach a Sermon, Lowry - pp. 54-55).

The final paragraph is what Lowry calls the "Good News" ending. This is where the flow of narrative is finished and we must grasp the true message of what is being shared. What is said

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at this point is not meant to be new information, but there needs to be a new "grasping" of that which already known. The focal point goes back to the "still small voice." Elijah had a hard time dealing with this voice, and I think we do too. I leave them with the challenge of being brave people where they are carrying this "gentle whisper" in them wherever they go. (How to Preach a Sermon, Lowry - pp. 58-60).

Yours truly,

Homer E. Morris

WHITEVILLE UNITED METHODIST CHURCH  
WHITEVILLE, NORTH CAROLINA

SUNDAY

April 7, 1991

Rev. Homer E. Morris, Speaker  
Mrs. Florence Bullard, Pianist

PRELUDE

\*CALL TO WORSHIP

Leader: God is our refuge and strength, a very  
present help in trouble.  
PEOPLE: Therefore we will not fear, though the earth  
should change, though the mountains shake in  
the heart of the sea;  
Leader: though its waters roar and foam, though the  
mountains tremble with its tumult.  
PEOPLE: There is a river whose streams make glad  
the city of God, the holy habitation of  
the Most High.  
Leader: God is in the midst of the city; it shall  
not be moved; God will help it when the  
morning dawns.  
PEOPLE: The nations are in an uproar, the kingdoms  
totter; he utters his voice, the earth melts.  
Leader: The LORD of hosts is with us; the God of Jacob  
is our refuge.  
PEOPLE: Come, behold the works of the LORD; see what  
desolations he has brought on the earth.  
Leader: He makes wars cease to the end of the earth; he  
breaks the bow, and shatters the spear; he  
burns the shields with fire.  
PEOPLE: "Be still, and know that I am God! I am exalted  
among the nations, I am exalted in the earth."  
Leader: The LORD of hosts is with us; the God of Jacob  
is our refuge.

\*HYMN 117 "O God, Our Help in Ages Past" I. Watts

MORNING PRAYER (In Unison)

Precious Lord, we pray today for Your help as we live each  
day in the imitation of You. Fill us with Your patience, Your  
grace, Your compassion and Your truth. Make us always ready to  
be instruments of Your peace. Help us to conduct ourselves so  
that others may see You in the way we live--we who would be  
ambassadors of Christ in all we say and do. Lord, help us to walk  
daily in Your love, which has been perfectly revealed to us in our  
Lord and Savior, Jesus Christ. In His name we pray. AMEN.

PERSONAL PRAYERS OF CONFESSION, THANKSGIVING, AND INTERCESSION  
(Offered in Silence)

SCRIPTURE LESSON

I Kings 18:37-40, 46; 19:1-5, 9b-13a;  
II Kings 2:11b-14; Luke 1:17; 7:20  
James 5:17 (NIV)

MEDITATION  
\*HYMN 534  
\*BENEDICTION  
POSTLUDE

"ELIJAH WAS A BRAVE MAN"  
"Be Still My Soul"

Rev. Morris  
K. Schlegel  
Rev. Morris

\*Class Members standing

WHITEVILLE UNITED METHODIST CHURCH  
WHITEVILLE, NORTH CAROLINA

**SUNDAY**

**May 5, 1991**

Rev. Homer E. Morris, Speaker  
Mrs. Florence Bullard, Pianist

# PRELUDE

**\*CALL TO WORSHIP**

**Leader:** God is our refuge and strength, a very present help in trouble.

**PEOPLE:** Therefore we will not fear, though the earth should change, though the mountains shake in the heart of the sea;

**Leader:** though its waters roar and foam, though the mountains tremble with its tumult.

**PEOPLE:** There is a river whose streams make glad the city of God, the holy habitation of the Most High.

**Leader:** God is in the midst of the city; it shall not be moved; God will help it when the morning dawns.

**PEOPLE:** The nations are in an uproar, the kingdoms totter; he utters his voice, the earth melts.

**Leader:** The LORD of hosts is with us; the God of Jacob is our refuge.

**PEOPLE:** Come, behold the works of the LORD; see what desolations he has brought on the earth.

**Leader:** He makes wars cease to the end of the earth; he breaks the bow, and shatters the spear; he burns the shields with fire.

**PEOPLE:** "Be still, and know that I am God! I am exalted among the nations, I am exalted in the earth."

**Leader:** The LORD of hosts is with us; the God of Jacob is our refuge.

**\*HYMN 117                    "O God, Our Help in Ages Past"                    I. Watts**

**MORNING PRAYER (In Unison)**

Precious Lord, we pray today for Your help as we live each day in the imitation of You. Fill us with Your patience, Your grace, Your compassion and Your truth. Make us always ready to be instruments of Your peace. Help us to conduct ourselves so that others may see You in the way we live--we who would be ambassadors of Christ in all we say and do. Lord, help us to walk daily in Your love, which has been perfectly revealed to us in our Lord and Savior, Jesus Christ. In His name we pray. AMEN.

**PERSONAL PRAYERS OF CONFESSION, THANKSGIVING, AND INTERCESSION**  
(Offered in Silence)

**SCRIPTURE LESSON**

I Kings 18:37-40, 46; 19:1-5, 9b-13a;  
II Kings 2:11b-14; Luke 1:17; 7:20;  
James 5:17 (NIV)

MEDITATION	"ELIJAH WAS A BRAVE MAN"	Rev. Morris
*HYMN 534	"Be Still My Soul"	K. Schlegel
*BENEDICTION		Rev. Morris
POSTLUDE		

### \*Class Members standing

**TITLE:** Elijah Was a Brave Man

**TEXT:** I Kings 18:37-40, 46; 19:1-5, 9b-13a; II Kings 2:11b-14;  
 Luke 1:17; 7:20 James 5:17 (NIV)

"Answer me, O Lord, answer me, so these people will know that you, O Lord, are God, and that you are turning their hearts back again." Then the fire of the Lord fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench. When all the people saw this, they fell prostrate and cried, "The Lord - he is God! The Lord - he is God!" Then Elijah commanded them, "Seize the prophets of Baal. Don't let anyone get away!" They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there. ...The power of the Lord came upon Elijah and, tucking his cloak into his belt, he ran ahead of Ahab all the way to Jezreel...Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword. So Jezebel sent a messenger to Elijah to say, "May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them." Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, while he himself went a day's journey into the desert. He came to a broom tree, sat down under it and prayed that he might die. "I have had enough, Lord," he said. "Take my life; I am no better than my ancestors." Then he lay down under the tree and fell asleep...And the word of the Lord came to him: "What are you doing here, Elijah?" He replied, "I have been very zealous for the Lord God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too." The Lord said, "Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by." Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was not in the wind. After the wind there was an earthquake, but the Lord was not in the earthquake. After the earthquake came the fire, but the Lord was not in the fire. And after the fire came a gentle whisper. When Elijah heard it, he pulled his cloak over his face...Elijah went up to heaven in a whirlwind. Elisha saw this and cried out, "My father! My father! The chariots and horsemen of Israel!" And Elisha saw him no more. Then he took hold of his own clothes and tore them apart. He picked up the cloak that had fallen from Elijah and went back and stood on the bank of the Jordan. Then he took the cloak that had fallen from him and struck the water with it. "Where now is the Lord, the God of Elijah?" he asked. When he struck the water, it divided to the right and to the left, and he crossed over...And he (John the Baptist) will go on before the Lord, in the spirit and power of Elijah...John the Baptist sent us to you to ask, "Are you the one who was to come, or should we expect someone else?...Elijah was a man just like us."

Elijah was a brave man. I am not sure how you would define a brave person. When I meet a brave person, I usually have some preconceived notions of him or her. I think that it would be a difficult thing to daily prove how strong you are to so many in the world. Elijah was a brave man. He was so brave, that when all of Israel was ready to turn to Baal worship, God shuddered at the thought of losing Elijah too. Elijah was a brave man.

Look at Elijah on Mount Carmel as he challenges the pagan prophets before the people of Israel. He stands alone against eight hundred and fifty false prophets in front of a standing audience of seven thousand. He is like a lighthouse shining into a dark sea of ignorance. He does not flicker or falter as he cries out for decision and determination. He moves with smooth precision as he makes his challenge and sets up an altar. As the Baal prophets assemble their altar, the crowd looks on in hopeful anticipation that this man is truly brave. The contest begins with humiliation for those who are challenged by this one brave man. The more the Baal prophets cry out to their god, the less their god seems to hear them. Elijah only has to ask his God once and fire falls to consume his altar and everything around it. Israel immediately falls before the God of Elijah in worship. As they cry out to the God of Elijah, this brave man of God leads the crowd in slaughtering all of the false prophets.

On the same day of the Mount Carmel victory, Elijah, that brave man, runs cross-country for thirty miles to Jezreel. The Bible says he runs ahead of Ahab, who he knows will tell Jezebel of what he has just

done to her "prized prophets." Elijah waits outside the palace to hear Jezebel's dreaded word of death for him, and when it comes, it does not disappoint his expectations. He puts on his second pair of running shoes and races an additional seventy miles to Beersheba. Why is Elijah jogging so faraway? The scripture clearly tells us that he is afraid and runs for his very life. He goes into the desert and hides under a broom tree. He begs and pleads with God to let him die before he falls off into a fitful sleep. What are we to do with the brave man, cowardly man, Elijah?

Look at Elijah under the broom tree as he slowly wakes up. He is physically folded into a fetal position as he unknowingly rocks back and forth. He keeps his eyes closed hoping that what he thinks he remembers was only a dream. He keeps mumbling the same words over and over, "I can't believe I blew it...I can't believe I blew it." As he slowly gets up, every muscle in his body screams out in pain. Elijah cries out to his God, "Enough is enough! I am no good to you or my people now. I have killed them just like my forefathers killed the prophets before me. My ancestors are just as good as I am. I have always prided myself on being truly dedicated to your work. When I saw the nation rejecting you and making your religious festivals a mockery, I was shocked. When they started killing your faithful followers, I couldn't stand it any longer. Since I was the only one left in your crowd, I knew that if I didn't kill them first, they were going to kill me."

Before Elijah could proceed any further with his reasoning process of justification, God told him to prepare for the presence of the Lord.

As he stood before the Lord, a great wind came, which tore rocks apart in front of him, but he did not sense that the Lord was in the storm. An earthquake shook the ground all around Elijah, but he did not feel the Lord in the earthquake. God then sent fire falling near Elijah, but he knew that God was not in the fire. The last thing God sent to Elijah was a still small voice, and during this Elijah covered his face.

When this awesome presence passes by Elijah, he gets his composure and begins to talk to himself. "Maybe my zeal got the best of me at one or two points. I still remember the good old days with the people of God. What I did on Mount Carmel was for those saints. I was the only one left of those who have gone before me. I had to be brave on the mount for them, if not for you. Wasn't I brave on the mount? Yes, I was brave on the mount. Of course, I am not on the mount anymore, and when I think of it in the desert, I am ashamed."

The nation of Israel doesn't follow Elijah, because they do not know where he has gone. They were impressed by the fire on Mount Carmel. They were sure he was a brave man because of the way he handled the Baal prophets. The only one to follow him to his heavenly ascension was Elisha. Elijah's partner loved and knew him better than any other. When he went up in the whirlwind, Elisha was just as confused as to where he went as Israel was when he ran off to the desert.

When good things come to an abrupt end, there are many lingering questions that are left unanswered. One professor told me, "You can know more about a student by the questions he or she asks than by the answers they give." The unresolved question for the crowd on Mount

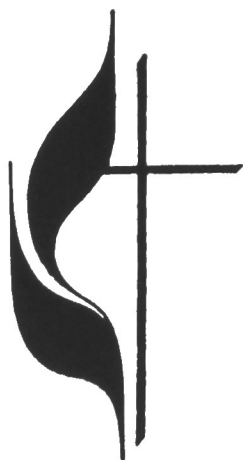


Carmel was, "What happened to that brave man?" The unanswered prayer for Elijah was, "Lord, why won't you let me die?" The question asked by the new testament Elijah (John the Baptist) was, (to Jesus) "Are you the one who was to come, or should we expect someone else?" These are questions of human limitation and frustration.

Wally was a colleague and friend who took me under his wing when I went back to college. I was young and inexperienced, venturing out into an unfamiliar area of the midwest. I had been out of college for years and found it difficult to concentrate on my studies. I was having a hard time finding a place for my wife and I to live. When I really got down, I would call Wally, and he would pick me up with a meal or lively fellowship. Wally was older than I was when he decided to go into the ministry. His family supported him emotionally and financially, while we were struggling the whole time we were there. After three years of this spiritual boot camp, Wally moved away and started a new church. He would write me concerning his church, and I was excited about his new opportunities. It wasn't twelve months after his ministry started that I heard Wally's church had folded up and he left the ministry. I was puzzled and deeply troubled over these developments and couldn't figure out why. Years later, as I sat in a seminar, I heard Paul speak. He was a great scholar and author. For some reason he held my attention, as I sought to understand the dynamic force that was taking place inside of me. Suddenly it struck me that Paul physically resembled Wally. There was such a strange familiarity that it caught me by surprise. Even as I listened to Paul, I asked the Lord, "What is the difference between

the two?" The only answer I could hear was, "The degree of difference in what they allowed me to do in them."

As Elisha fumbles Elijah's cloak and cries out for his earthly father in the faith, he asks the best question of them all. The minute he asks the question, he strikes the water with the cloak, and a way is opened for him to walk across. This question looks past all of the shadowy hopes of this world. He asks, "Where now is the Lord, the God of Elijah?" God sought to teach the brave man, Elijah, that he didn't necessarily reveal himself in the power of the earthly wind, earthquake, and fire. God did show Elijah that he was interested in making him brave through a quiet whisper. Any of us who hear that still small voice can be brave people. If you listen close, you can hear it. He is saying, "I am with you always, to the end of the world."



## Whiteville United Methodist Church

902 Pinckney Street

Whiteville, North Carolina 28472

Church Office: 642-3376

Pastor's Study: 642-6675

Parsonage: 642-3775

March 28, 1991

Dr. Donald Demaray  
S.P.O. Asbury Theological Seminary  
Wilmore, KY 40390

Dear Dr. Demaray:

Enclosed is my second sermon, which will be preached April 14 and May 12. It will be preached in April to the younger group (30-50 years old), and in May to the older group (50-80 years old).

This sermon is written on the basic pattern that Lowry displays under the heading, "Delaying the Story." It opens with a current congregational concern. The problem is clearly described without a trace of Biblical text evident. (How to Preach a Parable, Lowry - p. 88).

After the introductory paragraph, the first two and one-half pages cause the open conflict to become complicated. These paragraphs expose the hearer to a wide range of insecurities that are expressed through differing social settings. It will appear to the hearer that all strength is being taken from those who struggle so hard to maintain a sense of security. Instead of bringing relief to the sufferer, it will only cause further frustration. (How to Preach a Parable, Lowry - p. 89).

Analogy and scriptures are used to cause a downward spiral in the hopelessness of the problem presented and shared with the hearer. The concern has been held at arms length, and a number of faces have been hung on it. Several of the faces that are alluded to in this process of complication are: (1) a narcissistic church, (2) an impotent church in a potent world, (3) an antedated church as judged by an unbelieving media, (4) a church and world with similar social problems, (5) a theologically pluralistic church, (6) a universal affirmation of the same problem, and (7) multiple expressions of the problem in the world. This section brings the listeners to the point of "mild despair," and readies them for a transition toward some kind of solution. They are comforted by the thought that they are not the only ones with the problem, but they still haven't received any "sure word" on how to overcome the problem. (How to Preach A Parable, Lowry - pp. 90-92).

Page 2  
March 28, 1991

On page three, I finally recommend a biblical truth from a short passage of scripture. The hearer has patiently been waiting for this "good word." These compact verses are so full of rich truth that I have tried to unfold them through three emotional word picture wells. The first well drawn from is nature (the tiger), the second is that of imaginary stories or imagination (the two boys), and the third is from the well of remember when or memory (father and son). Rather than giving a theological discourse on words, these word pictures connect us with the emotions John is seeking to transmit. (How to Preach a Parable, Lowry - pp. 92-97).

When the story of the temple tax is included into the fabric of the sermon, most of the hearers know that the speaker is headed for home. The only thing left is the application of good news. At this point, the speaker feels that he has won the confidence of the listener. (How to Preach a Parable, Lowry - pp. 98-99).

The paragraph following Peter's concerns seeks to run a thread through the entire sermon. It reemphasizes the striking difference between the insecurities of the human element and the security of God. Because of this contrast, the expression of God's love is seen in a more definite way. Thus, insecurity is seen as a normalcy among people of the earth, and it can be a stepping stone instead of a stumbling block when surrendered to God. (How to Preach a Parable, Lowry - pp. 100-101).

In the next paragraph, I share a personal experience (as Keck does). I wish to convey the fact that I risked something very precious to find security. My risk is then linked to the main passage of scripture, as well as all of the word pictures that are shared in the sermon. The final word is the passage in which John instructs us on the key to finding security in God, as opposed to those who are so close and yet so far away. The promise that John shared, in the last line, shows us that what we considered a risk was actually no risk at all. The promise is that we "can" receive the right to become children of God. (How to Preach a Parable, Lowry - pp. 102-103).

Yours truly,

Homer E. Morris

P.S. There is a correction to be made in the letter on the first sermon. On page 2 in paragraph 4, it should say that "Smalley and Trent's well of remember when. Lewis calls this the well of memory." (not - well of experience)

WHITEVILLE UNITED METHODIST CHURCH  
WHITEVILLE, NORTH CAROLINA

SUNDAY

April 14, 1991

Rev. Homer E. Morris, Speaker  
Mrs. Florence Bullard, Pianist

PRELUDE

\*CALL TO WORSHIP

Leader: I will extol you, O Lord, for you have lifted  
up me, and did not let my foes rejoice over me.  
PEOPLE: O Lord my God, I cried to you for help, and you  
healed me.  
Leader: O Lord, you brought up my soul from Sheol,  
PEOPLE: restored me to life from among those gone down  
to the pit.  
Leader: Sing praises to the Lord, O his faithful ones,  
and give thanks to his holy name.  
PEOPLE: Surely the Lord's anger is but for a moment;  
the Lord's favor is for a lifetime.  
Leader: Weeping may tarry for the night, but joy comes  
with the morning.  
PEOPLE: As for me, I said in my prosperity,  
"I shall never be moved."  
Leader: By your favor, O Lord, you had established me  
as a strong mountain;  
PEOPLE: you hid your face, I was dismayed.  
Leader: To you, O Lord, I cried and to the Lord I made  
supplication:  
PEOPLE: "What profit is there in my death, if I go  
down to the pit?  
Leader: Will the dust praise you? Will it tell of  
your faithfulness?  
PEOPLE: Hear, O Lord, and be gracious to me! O Lord,  
be my helper!"  
Leader: You have turned my mourning into dancing;  
you have lossed my sackcloth and girded me  
with gladness, that my soul may praise you and  
not be silent.  
PEOPLE: O Lord, my God, I will give thanks to you  
forever.

\*HYMN 369

"Blessed Assurance"

F. Crosby

MORNING PRAYER (In Unison)

O most loving Father, who wills us to give thanks for all  
things, to dread nothing but the loss of you, and to cast all our  
care on you who cares for us: Preserve us from faithless fears  
and wordly anxieties, and grant that no clouds of this mortal life  
may hide from us the light of that love which is immortal, and  
which you have manifested to us in your Son Jesus Christ our Lord.

AMEN.

PERSONAL PRAYERS OF CONFESSION, THANKSGIVING, AND INTERCESSION  
(Offered in Silence)

SCRIPTURE LESSON

John 1:11-13

MEDITATION

"SO CLOSE, AND YET SO FAR AWAY"

Rev. Morris

\*HYMN 377

"It is Well with My Soul"

H. Spafford

\*BENEDICTION

Rev. Morris

POSTLUDE

\*Class Members standing

WHITEVILLE UNITED METHODIST CHURCH  
WHITEVILLE, NORTH CAROLINA

SUNDAY

May 12, 1991

Rev. Homer E. Morris, Speaker  
Mrs. Florence Bullard, Pianist

PRELUDE

\*CALL TO WORSHIP

Leader: I will extol you, O Lord, for you have lifted  
up me, and did not let my foes rejoice over me.  
PEOPLE: O Lord my God, I cried to you for help, and you  
healed me.  
Leader: O Lord, you brought up my soul from Sheol,  
PEOPLE: restored me to life from among those gone down  
to the pit.  
Leader: Sing praises to the Lord, O his faithful ones,  
and give thanks to his holy name.  
PEOPLE: Surely the Lord's anger is but for a moment;  
the Lord's favor is for a lifetime.  
Leader: Weeping may tarry for the night, but joy comes  
with the morning.  
PEOPLE: As for me, I said in my prosperity,  
"I shall never be moved."  
Leader: By your favor, O Lord, you had established me  
as a strong mountain;  
PEOPLE: you hid your face, I was dismayed.  
Leader: To you, O Lord, I cried and to the Lord I made  
supplication:  
PEOPLE: "What profit is there in my death, if I go  
down to the pit?  
Leader: Will the dust praise you? Will it tell of  
your faithfulness?  
PEOPLE: Hear, O Lord, and be gracious to me! O Lord,  
be my helper!"  
Leader: You have turned my mourning into dancing;  
you have lossed my sackcloth and girded me  
with gladness, that my soul may praise you and  
not be silent.  
PEOPLE: O Lord, my God, I will give thanks to you  
forever.

\*HYMN 369 "Blessed Assurance" F. Crosby

MORNING PRAYER (In Unison)

O most loving Father, who wills us to give thanks for all  
things, to dread nothing but the loss of you, and to cast all our  
care on you who cares for us: Preserve us from faithless fears  
and wordly anxieties, and grant that no clouds of this mortal life  
may hide from us the light of that love which is immortal, and  
which you have manifested to us in your Son Jesus Christ our Lord.

AMEN.

PERSONAL PRAYERS OF CONFESSION, THANKSGIVING, AND INTERCESSION  
(Offered in Silence)

SCRIPTURE LESSON		John 1:11-13
MEDITATION	"SO CLOSE, AND YET SO FAR AWAY"	Rev. Morris
*HYMN 377	"It is Well with My Soul"	H. Spafford
*BENEDICTION		Rev. Morris
POSTLUDE		

\*Class Members standing

TITLE: "So Close, And Yet So Far Away"

We all have days on which we dislike what we are usually capable of doing. I am not telling you that I am unsure of my call to ministry, nor am I sharing an anxiety over the thought of unemployment. I am concerned about the growing sense of insecurity among church people.

At times the church appears to add to our sense of insecurity. When new outsiders join the church, they may quickly become aware of an internal value structure that is radically different from any other institution in which they live or work. In spite of the differences sensed, they observe that when the church confronts the world, there is very little difference between the messages of the inside or outside.

The media continues to tell us in words and pictures that churches are places where only incompetent people attend. They infer that only fanatics read the Bible and believe in God. Television displays a fast moving type of experience, rather than what it considers a "stale or staid atmosphere." Thus, many of our young people have opted for drug abuse, alcoholism, illicit sex, and cults to find a quick fix for their feelings of insecurity.

When we speak of matters such as class divisions, racial discrimination, institutionalism, neglect of the poor and the inner city, and lack of social conscience and cultural impact, we are confronting problems that are just as present in the church as they are in the world.

Our tradition prides itself on being a "pluralistic" church. The positive side of this is a tolerant spirit toward differing views of

religion. The negative side of pluralism is that you can end up with some "strange bedfellows." Some feel pluralistic ideals are slowly killing the spiritual life of the church. A college president told me that at the age of twelve he shared his summer camp conversion experience with his United Methodist pastor. The response of his pastor was, "Well, do you think everybody has to experience it this way?"

In most bookstores you can usually find people huddled around the "self help" stand. There is still a longing and yearning for an identity point with something or someone outside of ourselves. We are witnessing a rapid increase in the flow of knowledge today. Outstanding physicists are experiencing the pain of having their publications marked "outdated" by the time they hit the press. This may be the reason so many of them have joined fundamental religious movements. Churches seem to be as unsure as the world around them. The institution continues to carry on with its activities, while the people are left with little or no direction as to who they are or what they are capable of accomplishing.

In many cases, we know too much. We would be naive to think that church is the only organization suffering from the gap between the knowledge of massive needs and personal insecurities. We can see it in the educational, social, economical, psychological, political, and other areas of society. I have barely touched the tip of the iceberg concerning the problems of insecurity. I would recommend a scriptural truth that can speak a healing word to this need.



"He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become the children of God - children born not of natural descent, nor of human decision or a husband's will, but born of God."  
[John 1:11-13]

This passage infers a similarity of imagery between physical and spiritual birth, but it also shows that there is a difference in fully discovering the reality of the two worlds. As I read those verses, it seems that I am able to have more input on becoming a child of God than in being physically born into an earthly family.

There was a motherless tiger cub orphaned at birth. Through some twist of fate, this tiger was adopted by a family of goats. The cub was raised along with the goats and from his first days was taught to eat, walk, speak, and socialize as a goat. He was instructed on how to graze in the field. His language was displayed in the same nervous bleating as that of his siblings. In time, he even learns how to butt heads with all of his friends. All is well until one day a king tiger comes along, and all of the goat family scatters except for the younger tiger cub. As this younger tiger faces this giant, he is afraid, and yet somehow he is unafraid. The king tiger asks him what the meaning is of his masquerade. He asks this young cub if he knows who he is, as he nervously nibbles at the grass and bleats. He picks up the young cub and carries him to a still pool of water. The king tiger hopes the cub will make a connection as he views their reflections. In spite of this lesson, the cub continues to think he is a goat. Finally, the king tiger gives his friend a piece of raw meat. He is hesitant at first, but adapts quickly to the taste. He begins to feel his blood warm, and

gradually the truth becomes clear to him. He twists his tail and digs his claws into the ground. He raises his head high, and the jungle trembles at the sound of his first jubilant roar. The truth is finally clear to him. He knows who he is! From that point on, he lives his life as a tiger and not a goat.

John observed and recorded the response of Israel to the coming of Jesus Christ. They were all Israelites by birth, but there were two different responses to him. Jews felt that a physical son was born from the union of the seed of the father with the blood of the mother. John begins with a thought that is familiar to the hearer. He then seeks to share an idea that needs a little more explanation.

John's thought can be told in a figurative story of two sons (responses) who grow up under the same roof. He basically tells us that one son (response) simply uses his home. He takes advantage of his parents and gives nothing back in return. His father takes great delight in working hard and sacrificing to give his children what they need. The boy reaches out and takes what he can get and exercises his right as an heir. He makes no effort to deserve or repay what he takes. He goes off with his buddies at any hour day or night, and doesn't let anybody know where he is. He only comes home when he has to and dreams of the day when he can leave for good. He is his father's son, to whom he owes his existence. He is indebted for what he is to his father.

Then John tells us of a second son (response), who is very different from his brother. This son, from a very early age, is aware of his father's goodness. He seems to appreciate every sacrifice the

father makes for his own good. He seeks to show his gratitude by living in such a way that would make his father proud of him. He and his father get closer together as time passes. Their relationship becomes so close that they can sense each others presence even when they are apart.

In the one case the son grows further and further away from the father; in the other case he grows nearer and nearer the father. Both are sons, but the sonship is very different. The second has become a son in a way that the first never was. John tells us that some Jews did not even recognize Jesus, while others received him as the savior of the world.

When Jesus first met Peter, he knew that this fisherman was a potential saint. He was blustery, bold, and totally orthodox in his ways. Peter did everything according to custom and the traditions of his fathers. The one thing that Peter didn't want anyone to see was his inner sense of insecurity. Peter had been loved for the things he had done instead of for who he was. Jesus sought to correct this insecurity in Matthew 17:24-27 when the tax collectors asked Peter if his teacher paid the temple tax. This tax was not levied on any physical articles, but it was collected from everyday citizens simply because they existed. Peter boldly tells the collectors that his master did pay the traditional tax. Jesus uses this as an opportunity to build up Peter's self esteem. He uses the preferential treatment that tax collectors shared with their own family as an illustration of the endearment he extends to Peter. Jesus tells his disciple to go and find

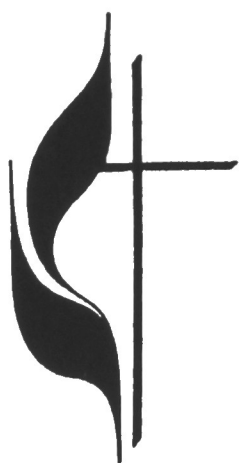
his temple tax money in the mouth of a fish. When Peter pulls the money from the mouth of the fish, he joyfully skips back to his Lord. A man who fishes for a living shouldn't be all that excited about pulling one fish out of the water. For the first time in his life, Peter feels that another human being has loved him unconditionally. Now he was feeling more like the second son.

The eternal God, who is transcendent over all, came to his own and gave to them the grand privilege of becoming like him. He is the one who seeks to show the tiger who he really is, and he tries to transform the attitude of the first son into that of the second. His desire is that this faltering soul called Peter be fashioned into a rock on which the church rests. When Christians face the world with their insecurities, they don't have to worry because Christ has made them his very own children.

As I stood in front of my father at the age of twenty, my mouth went dry. All I could think of were the terrible feelings I had gone through prior to our meeting. I had dropped out of college a year before, just gotten married, and the world was weighing heavily on my shoulders. To complicate matters, I had a growing sense that my father didn't really love me. After counsel and prayer, I knew it was inevitable that I would confront him on this matter. I finally told him my true feelings, in spite of the fact that I was totally unsure of what his response to me would be. He listened intently to what I had to say and seemed to understand what I was going through. He did not turn me away, but instead sought to draw closer to me. In looking back on

this event, I believe it was the closest I have ever come to unconditional love. That was the day I began to move toward my father, rather than away from him.

I took the risk to confront my father with my insecurity, and as a result of this, became more secure. Are you willing to risk your insecurities? The tiger was willing to chew on a new kind of food. The second son was willing to see life from his father's point of view. Peter was willing to go fishing. Every generation has had those who were like the first son. There will always be those insecure ones who are so close and yet so far away. Now it is our turn to decide how close we will get to God. If we believe on or fully trust in Him, we can receive the right to be his children.



# Whiteville United Methodist Church

902 Pinckney Street

Whiteville, North Carolina 28472

Church Office: 642-3376

Pastor's Study: 642-6675

Parsonage: 642-3775

April 4, 1991

Dr. Donald Demaray  
S.P.O. Asbury Theological Seminary  
Wilmore, KY 40390

Dear Dr. Demaray:

I am sending you my third sermon which will be preached on April 21 and May 19. It will be preached to the younger group (30-50 years old), and in May to the older group (50-80 years old).

This sermon is written on the basic pattern that Lowry displays under the heading, "suspending the story." This sermon opens with a paraphrased text. This rendition keeps the story close to the original meaning while making it more real to the hearer. (How to Preach a Parable, Lowry - p. 121).

The first two paragraphs following the text are designed to make the complaint of the \$1,000 man more credible and slowly increase the tension as it presents the reasoning factor of the top man. (How to Preach a Parable, Lowry - pp. 122-123).

In the last paragraph on the second page I seem to be finished with the text. The truth of the matter is that it has left us with an unresolved problem. I take a step to one side and ask the congregation to help me make a judgment for the \$1,000 man against the top executive. For the first time I address the hearer as "you." (How to Preach a Parable, Lowry - p. 124).

I continue to push for my point in the next paragraph. I do this in spite of the fact that the congregation knows the hero of the story is the top man. I am hoping the story will be pushed to the point that the good news can be heard later. I desire to set the scenes so that the conclusion will be inevitable for the listener. (How to Preach a Parable, Lowry - p. 124).

In the second paragraph on the third page I stretch my opinion even further. Here I involve implications of social reaction to the insensitive executive at Central Bank. This is a kind of a "mopping up" operation for those who do not know yet what the preacher will do with his conclusion. I seek to fortify the thought that the top executive is absurd in his ways. (How to Preach a Parable, Lowry - p. 125).

April 4, 1991  
Page 2

In the last paragraph on the third page we see a moment of suspension toward which we have been building for some time. The Biblical story is not internally self evident. This gives us cause to refer back one chapter to find the context of the passage at hand. (How to Preach a Parable, Lowry - pp. 125-126).

The first three paragraphs of the fourth page explain the story just prior to the text. As we look at both stories which are in the same body of material, we are able to focus on an axis of thought out of the context (prepared/unprepared). The axial thought is reiterated in the last paragraph on page four (How to Preach a Parable, Lowry - pp. 126-127).

At this point I insert a word picture which is drawn from a well that is a combination of everyday objects (Lewis - experience) and nature. This word picture helps the listeners to adjust judgments from the unfair executive to the differing responses to him.

As a result of the building up to suspension and the inserted word picture, we arrive at a "mentality" with which we disagree. We are made aware of this in the first paragraph on the sixth page. Here I use another Biblical story to illustrate the tragic attitude displayed in the text. The second paragraph on page six shares a thought pattern that is familiar to those who have this "mentality problem." The first two paragraphs on page six are meant to make it clear that the issue at hand is not God's actual feeling toward us. The main problem we are dealing with is our "perceived view" of God's feeling toward us. (How to Preach a Parable, Lowry - pp. 128-130).

It is my intention in the last two paragraphs to evoke the truth of the gospel. I have already spoken of things, discourses and illustrations. I reenter the story so that the executive can make another pass through the bank. This shows that the world is still working on the basis of Jesus' story. It ends with the thought that God desires to help us be prepared when he returns, and that we must utilize the opportunities we have when they come to us. The last question takes them back through the text again and lets them know the opportunity is still there for them. (How to Preach a Parable, Lowry - pp. 130-131).

Yours truly,

Homer E. Morris

WHITEVILLE UNITED METHODIST CHURCH  
WHITEVILLE, NORTH CAROLINA

SUNDAY

April 21, 1991

Rev. Homer E. Morris, Speaker  
Mrs. Florence Bullard, Pianist

PRELUDE

\*CALL TO WORSHIP

Leader: The Lord is my strength, and my might; he has become my salvation.  
PEOPLE: There are glad songs of victory in the tents of the righteous:  
Leader: "The right hand of the LORD does valiantly; the right hand of the LORD is exalted; the right hand of the LORD does valiantly."  
PEOPLE: I shall not die, but I shall live, and recount the deeds of the LORD.  
Leader: The LORD has punished me severely, but he did not give me over to death.  
PEOPLE: Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD.  
Leader: This is the gates of the LORD; the righteous shall enter through it.  
PEOPLE: I thank you that you have answered me and have become my salvation.  
Leader: The stone that the builders rejected has become the chief cornerstone.  
PEOPLE: This is the LORD's doing; it is marvelous in our eyes.  
Leader: This is the day that the LORD has made; let us rejoice and be glad in it.

\*HYMN 371

"I Stand Amazed In the Presence"

Gabriel

MORNING PRAYER (In Unison)

THANK YOU, God, that You are willing to receive our stumblings and often half-sincere attempts to praise You. Since You showed us in Christ that it is important for us to be able to receive, please give us the grace we need to do so. We are grateful that You take these praises of ours seriously rather than rejecting us with a denial or a joke, which would leave us along and sorry we tried. Help us to learn how to love. But O Lord, give us the security to risk receiving from other people...love, which we fear may not be real. In Jesus name. AMEN.

PERSONAL PRAYERS OF CONFESSION, THANKSGIVING, AND INTERCESSION  
(Offered in Silence)

SCRIPTURE LESSON

MEDITATION

\*HYMN 172

\*BENEDICTION

POSTLUDE

"THE SCARECROW"

"My Jesus, I Love Thee"

Matthew 25:14-30

Rev. Morris

Featherstone

Rev. Morris

\*Class Members standing



WHITEVILLE UNITED METHODIST CHURCH  
WHITEVILLE, NORTH CAROLINA

SUNDAY

May 19, 1991

Rev. Homer E. Morris, Speaker  
Mrs. Florence Bullard, Pianist

PRELUDE

\*CALL TO WORSHIP

Leader: The Lord is my strength, and my might; he has become my salvation.  
PEOPLE: There are glad songs of victory in the tents of the righteous:  
Leader: "The right hand of the LORD does valiantly; the right hand of the LORD is exalted; the right hand of the LORD does valiantly."  
PEOPLE: I shall not die, but I shall live, and recount the deeds of the LORD.  
Leader: The LORD has punished me severely, but he did not give me over to death.  
PEOPLE: Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD.  
Leader: This is the gates of the LORD; the righteous shall enter through it.  
PEOPLE: I thank you that you have answered me and have become my salvation.  
Leader: The stone that the builders rejected has become the chief cornerstone.  
PEOPLE: This is the LORD's doing; it is marvelous in our eyes.  
Leader: This is the day that the LORD has made; let us rejoice and be glad in it.

\*HYMN 371 "I Stand Amazed In the Presence" Gabriel

MORNING PRAYER (In Unison)

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PERSONAL PRAYERS OF CONFESSION, THANKSGIVING, AND INTERCESSION  
(Offered in Silence)

SCRIPTURE LESSON

MEDITATION

\*HYMN 172

\*BENEDICTION

POSTLUDE

"THE SCARECROW"  
"My Jesus, I Love Thee"

Matthew 25:14-30  
Rev. Morris  
Featherstone  
Rev. Morris

\*Class Members standing

TITLE: The Scarecrow

TEXT: Matthew 25:14-30 (paraphrased)

"It was that time again for the highest executive officer in the corporate offices of Central Bank to take his leisure at Monte Carlo. Though he looked forward to this time of fun and games, he hated the thought of wasting time. He made it to the top position in the bank because he believed that time meant money. To take care of this dilemma in his mind, he decided to loan his money to the top three executives of the bank. They would, in turn, invest it for him while he was gone. This kept his money busy on the stock market, plus he felt it would give his workers incentive to prove to him their capabilities in properly handling his money. He looked at the production statistics of the three, and he gave them amounts of money that were equal in percentage to their abilities. He gave \$5,000 to one, \$2,000 to the next, and he shared \$1,000 with the third. The morning after he left for Monte Carlo, the man to whom he gave \$5,000 was already making plans for his investment. One of his best friends had shared with him the week before about a fantastic investment opportunity. He placed his money in that project and almost immediately doubled his money. The man he gave \$2,000 took a little more time but was no less intent on a profit than the \$5,000 man. He used his own method of finding the very best way of making money. When he saw an opening, he seized it, and he doubled his money over a short period of time. The man he gave \$1,000 was much more cautious than the other two. His grandfather had founded the bank, and a family member in every generation had worked in a high ranking position since its establishment. He had enough of the "old crowd" around town to keep him in the upper brackets of the business, but he had slipped down the ladder because of his hesitancy to properly invest. He took the money home with him and put it in a private wall safe. This safe was located behind a large oil painting of his grandfather. When the top executive came back from his vacation, he called the investors together for an accounting. When the first two men showed him that they had doubled his money, he was very pleased. He told them that he would increase their loans for the next year. As the third man walked through his door, he didn't even look up from the floor. Before the top man could open his mouth, the third man began to tell him what he thought of him. He said, "You know, I never really liked you from the time I met you. Of course, I knew that you were not from around here and were unfamiliar with our ways. My father hired you at a time when we needed more productivity to stay in business. I must admit that you produced as he thought you would, but I have never liked you. I still don't trust you even now. That is why I took "your" money and put it in the safe behind the picture of the only man I ever looked up to. My grandfather made this bank what it is, and you are simply sharing in what he created. Here's your \$1,000! I wouldn't even risk putting it in this bank, thinking that you would steal some unknown fee from it. I am not about to give you money out of my account!" The top man walked around his office in silence for a few minutes while the \$1,000 man stiffly sat in his chair. The executive turned in a moment, glared at the one seated in front of his desk, and said, "You are an evil and lazy man!" You knew all this time I

wanted a profit. Yet, you would not even walk over to the bank across the street and collect simple interest. You will never get another cent from me. I will add your amount to the increase given to the other investors next time. I want you to go to your office and gather your things together. Please leave this bank and never come back."

This top executive in the bank told the founder's grandson that he was fired. Can you imagine this relatively new businessman dismissing someone who has been with the bank all of his life! It is really unbelievable that such a person would be asked to leave on the basis of his productivity!

Yes, the one who received the least amount of money was asked to leave the business. To the \$1,000 man, the feeling of never really liking his boss seemed to be affirmed by the fact that he received the smallest amount among the three partners. He told his wife that night, "I should have received as much as any of the others. Doesn't he know who I am?"

The head man feels that this \$1,000 dollar man has forgotten the fact that he did not have to invest any of his own money in this venture. He sees him as a person who has a lapse of memory concerning the agreement they had settled on prior to his vacation. He knew that he had made him fully aware of what was expected of him in a certain amount of time. He had hesitated to fire him in his office, but he came to the conclusion that if he could not handle such a simple task, he certainly would be of little value to the business. His final thought on the matter was that he had the right to fire this man because of his position of ownership.

I must say that I think the man who was fired got the point, don't you? Imagine you being a part of a family business for years and then being turned out on the streets. How do you feel right now? What's right here in terms of relative justice among all the employees? The truth is, if you are

an employer, you don't have the right to do as you please with your employees.

So you're an employer over several workers who have been with you for many years. They have all been faithful to you and have kept the company floating even during difficult days. Do you fire one of your employees when he or she makes a little mistake? You'd better not. You will get a lot of gripes from the work force if you do such a thing, and they should complain. If you do this, it is wrong.

Don't you think that this would be a good case for the Chamber of Commerce or the Better Business Bureau? Why would Jesus take a stand with the boss at Central Bank? He had a condescending, insensitive, and cruel attitude toward the man he fired. He would have been better off to let this worker maintain his office until he retired. What's going to happen to this top executive the next day he goes to the bank? He is going to get calls and visits sharing complaints over his unfair treatment of his employee. He will probably have trouble finding local people to work for him. He will have to appeal to outside workers in filling executive positions available at Central Bank.

There must be something about this story that I cannot understand. If we look in the prior chapter (Matthew 24), we discover that this story comes in a block of material known as the Olivet Discourse. It is a part of Christ's answer to his disciples on the question, "What will be the sign of Your coming and of the end of the age?" The disciples seem to be very interested in knowing the time of Christ's second coming. Jesus is not as distinct about it as they would like for Him to be. He talks to them about subtle but real signs instead of dates and times.

The story prior to our text, which is connected to the issue at hand, is the ten virgins. Do you remember this scene? The five wise virgins were ready when the bridegroom approached. The foolish ones were left behind because they neglected the oil in their lamps. Jesus ends this teaching with the thought that the disciples need to keep watch. Jesus tells them that they do not know when He is coming back.

As the disciples listen to this story, they are thinking about the different wedding feasts they had attended in the past. Jesus was simply telling them about ceremony that they were already familiar with. They were trying to hear what Jesus was saying, because the meaning behind the ritual seemed to hold a serious thought. It was no big issue to be left outside of a wedding feast. Yet, Jesus seemed to be inferring what they would miss in the kingdom, should they not be ready, held grave consequences.

As Jesus pauses and looks around at His followers, He knows that they are still grasping for the meaning behind His many words. Finally, one of them steps forward and tells Jesus that He has still not answered their question concerning the time He is to return. He told Jesus that all He had been talking about was the difference between those who are prepared and unprepared.

So the answer Jesus gives to them is in the form of a question. The kingdom is not a place for us to idly wait for, but a goal for us to actively work towards. "What's the bottom line for me in the answer Jesus gives His disciples?" The answer is simple: prepared or unprepared? Immediately following this account is the story of the talents, so we will know how prepared we are going to be.

A man went walking down a country lane on a day when spring was pushing into summer. As he rounded a bend, he looked over at a strawberry garden which resembled something out of a fairy tale book. He noticed the large red berries which were peeking out from under the broad green leaves. They resembled laughing and roving eyes. It was such a beautiful sight to behold.

However, he observed one blot on the horizon. In the midst of this most lovely scene stood a prominent, ghastly, hideous scarecrow. He saw that it was dressed in the height of fashion. He had a Prince Albert Coat on with its tails flapping on the ground. The pin stripped pants were frayed at the knees. His top hat was tilted on his head in such a fashion that it suggested disreputable drunkenness. His large arms were extended to either side that said to any invader, "I will take your life if you decide to poach on the territory for which I am responsible."

What thrilled the observer was that on each of these arms rested two plump glossy blackbirds. They had just come from a banquet and were using their feathers for napkins. They were discussing how soon they would be ready for the next feast. He saw other birds who were not enjoying this scarecrow quite as much. Two were digging a worm out of the hard ground. He could picture them saying, "Why is this happening to me?" There were two on a telephone pole, looking with envious eyes at those on the scarecrow. He pictured them saying, "Some birds have all the luck." He asked all of the other birds if they would like to go to the banquet. They told him that they would not eat near a monster, as they pointed at the scarecrow. They were sure that he would kill them while they were enjoying their supper. He tried to explain to them that the scarecrow was nothing more than a grotesquely

engraved invitation to dinner. Nobody puts a scarecrow in a desert or an untilled garden. A scarecrow is only put in a place where there is something worth having.

The "bottom-line" mentality and attitude of most birds in this story is tragic. Is it possible that the ships of need and provision can pass so proverbially close in the night without seeing each other? In spite of the fact that the prodigal son is on the way home, his thoughts are not those shared by his father. The son is thinking that his father can let him be one of his servants. It takes a strong confrontation to make the son "aware" of his sonship.

You have heard some people say that they can do anything anybody else can do. There is no truth to this thought. If we could do anything, our value structure would be lost. Life would certainly be a very boring thing if we were all born with similar characteristics. It is ridiculous to think that we are loved on the basis of our position of productivity. Jesus was saying that we can miss the meaning of a true relationship in the midst of familiar activity.

Where do you think the top executive at Central Bank is this very minute? He is back at the bank looking for those who want to wisely invest his money. It doesn't really matter if he gives someone \$5,000, \$2,000, or \$1,000. He seeks to put the best within reach of all parties concerned.

So you see, if you do not invest and work in this arena, there is a good chance that you will not be productive anywhere else. It is your only opportunity of making an eternal profit. Don't you want to make a withdrawal?



## Whiteville United Methodist Church

902 Pinckney Street

Whiteville, North Carolina 28472

Church Office: 642-3376

Pastor's Study: 642-6675

Parsonage: 642-3775

April 22, 1991

Dr. Donald Demaray  
S.P.O. Asbury Theological Seminary  
Wilmore, KY 40390

Dear Dr. Demaray:

Enclosed is my last (fourth) sermon which will be preached on April 28 and May 26. It will be preached in April to the younger group (30-50 years old) and in May to the older group (50-80 years old).

This sermon is written on the basic pattern that Lowry displays under the heading, "alternating the story." It opens without a reference to the text. I, like Craddock, make a simple request for a face to match several small word pictures. The people with whom I share these scenes can catch their meanings in spite of the fact that they fall under the category of "imagination (imaginary stories)." (How To Preach A Parable, Lowry - pp. 148-149).

Each of the scenes that I share utilize the identical number of sentences that are shown in Craddock's sermon. Each succeeding scene is fuller with detail and proves that the quickest way to the universal is through the particular. The purpose of these vignettes is to cultivate our empathy with those who are "deceivers." (How To Preach A Parable, Lowry - pp. 149-150).

When I call attention to the text at this point, some may have already forgotten it. Many of the listeners are already aware of the deceitful way of Jacob, but hopefully the former scenes will condition the hearer to encounter the text with empathy. They will also allow the congregation to hear the story behind the story. (How to Preach A Parable, Lowry - pp. 151-152).

There is a problem which I share in a sympathetic manner to Jacob's struggle with Esau over emotional acceptance from his father. I give all of the good reasons for bad actions. I seek to keep sermonic tension alive, while at the same time allowing for a choice in which the logical decision becomes very apparent. (How to Preach a Parable, Lowry - pp. 152-153).



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April 22, 1991

Then I jump out of the Biblical setting into our own world. I tell a freely invented parallel story (imagination or imaginary story), which speaks to and enlarges the understanding of the Biblical issue. This story seeks to neutralize any anti-Jacob sentiment that remains. Following this story, our logical and emotional commitments should be solidly in place. I alternate back to the text allowing us to consider Jacob's resultant behavior of deception. I ask the hearer to consider Jacob's feelings with me. (How to Preach A Parable, Lowry - pp. 153-154).

After pointing out all of Jacob's struggles and resultant actions, I begin to show those reasons do not constitute the whole issue. I shift all of my thought and bring about a decisive turn in the sermon. I have delayed the turn in order for the hearer to experience its truth. I have allowed the listener the opportunity to get inside of the problem. (How To Preach A Parable, Lowry - p. 155).

I add complication in the curve of the sermon so that attention will not wane. Regarding Jacob's internal war, I included our own mental and emotional struggles. In the midst of this familiar story, I am seeking to shock the hearer into a new reality. This speaks not only to our thoughts but to our responses as well. (How to Preach a Parable, Lowry - pp. 155-156).

I shift again from the Biblical to the contemporary context. Again, I am seeking to get the hearer to associate a face with what I am saying. In this case, the unresolved, problematic issue is the glue for transition. This part says more to people than just tacking on, "the same is true for us today," after reading a Biblical passage. (How to Preach A Parable, Lowry - pp. 156-157).

I ask them the question, "Then how do we respond?", before I launch into a imaginary story (imagination). Instead of telling them how to respond, I tell the story. My trust of the ability of the hearer is apparent in this approach. This story describes human nature, while the listener waits to see how I will do it. This story shares a combination of good news and response. It allows the hearer to move behind the question of response to that which makes response possible. This catches the listener off guard. I ask for their response while the story announces what makes response possible. My last comment transforms the sermon from an imagined story to an autobiography. It brings the sermon a little closer to the hearer. (How To Preach A Parable, Lowry - pp.157-160).

Yours truly,

Homer E. Morris

WHITEVILLE UNITED METHODIST CHURCH  
WHITEVILLE, NORTH CAROLINA

SUNDAY

April 28, 1991

Rev. Homer E. Morris, Speaker  
Mrs. Florence Bullard, Pianist

## PRELUDE

## \*CALL TO WORSHIP

Leader: The earth is the LORD's and all that is in it,  
the world, and those who live in it;  
PEOPLE: for he has founded it on the seas,  
and established it on the rivers.  
Leader: Who shall ascend the hill of the LORD?  
And who shall stand in his holy place?  
PEOPLE: Those who have clean hands and pure hearts,  
who do not lift up their souls to what is false,  
and do not swear deceitfully.  
Leader: They will receive blessing from the LORD,  
and vindication from the God of their salvation.  
PEOPLE: Such is the company of those who seek him,  
who seek the face of the God of Jacob.  
Leader: Lift up your heads, O gates! and be lifted up,  
O ancient doors! that the King of glory may come in.  
PEOPLE: Who is the King of glory?  
The LORD, strong and mighty,  
the LORD, mighty in battle.  
Leader: Lift up your heads, O gates! and be lifted up,  
O ancient doors! that the King of Glory may come in.  
PEOPLE: Who is this King of glory?  
The LORD of hosts,  
he is the King of glory.

\*HYMN 144

"This is My Father's World"

M. Babcock

## MORNING PRAYER (In Unison)

O Lord our God, we cried unto thee in trouble, and thou didst  
hear us; we put our trust in thee, and were not confounded. Thou  
hast turned our heaviness into joy, and guided us with gladness;  
therefore will we praise thee with all our heart, and give thanks  
unto thy holy name forever. Hear us and accept us; for the sake  
of Jesus christ our Lord. AMEN.

PERSONAL PRAYERS OF CONFESSION, THANKSGIVING, AND INTERCESSION  
(Offered in Silence)

SCRIPTURE LESSON: Genesis 25:23b-26a, 29-33, 27:15,16,18,19,  
26-27a, 35-36a; 31:26-27a; 32:23-28a, 30a;  
Ecclesiastes 9:11

MEDITATION  
\*HYMN 418  
\*BENEDICTION  
POSTLUDE

"THE LAST LAUGH"  
"We Are Climbing Jacob's Ladder"

Rev. Morris  
Afro-American  
Rev. Morris

\*Class Members standing

WHITEVILLE UNITED METHODIST CHURCH  
WHITEVILLE, NORTH CAROLINA

SUNDAY

May 26, 1991

Rev. Homer E. Morris, Speaker  
Mrs. Florence Bullard, Pianist

PRELUDE

\*CALL TO WORSHIP

Leader: The earth is the LORD's and all that is in it,  
the world, and those who live in it;  
PEOPLE: for he has founded it on the seas,  
and established it on the rivers.  
Leader: Who shall ascend the hill of the LORD?  
And who shall stand in his holy place?  
PEOPLE: Those who have clean hands and pure hearts,  
who do not lift up their souls to what is false,  
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Leader: They will receive blessing from the LORD,  
and vindication from the God of their salvation.  
PEOPLE: Such is the company of those who seek him,  
who seek the face of the God of Jacob.  
Leader: Lift up your heads, O gates! and be lifted up,  
O ancient doors! that the King of glory may come in.  
PEOPLE: Who is the King of glory?  
The LORD, strong and mighty,  
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The LORD of hosts,  
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MEDITATION

"THE LAST LAUGH"

Rev. Morris

\*HYMN 418

"We Are Climbing Jacob's Ladder"

Afro-American

\*BENEDICTION

Rev. Morris

POSTLUDE

\*Class Members standing

TITLE: The Last Laugh

TEXT: Genesis 25:23b-26a, 29-33; 27:15,16,18,19, 26-27a, 35-36a; 31:26-27a; 32:23-28a, 30a; Ecclesiastes 9:11

The Lord said to her (Rebekah), "The older will serve the younger." When the time came for her to give birth, there were twin boys in her womb. The first to come out was red, and his whole body was like a hairy garment; so they named him Esau. After this, his brother came out with his hand grasping Esau's heel; so he was named Jacob (he deceives). ...Once when Jacob was cooking some stew, Esau came in from the open country, famished. He said to Jacob, "Quick, let me have some of that red stew! I'm famished!" Jacob replied, "First sell me your birthright." "Look, I am about to die," Esau said. "What good is the birthright to me?" But Jacob said, "Swear to me first." So he swore an oath to him, selling his birthright to Jacob...Then Rebekah took the best clothes of Esau her older son, which she had in the house, and put them on her younger son Jacob. She also covered his hands and the smooth part of his neck with the goatskins. He went to his father and said, "My father." "Yes, my son," he answered. "Who is it?" Jacob said to his father, "I am Esau your firstborn. I have done as you told me. Please sit up and eat some game so that you may give me your blessing."...Then his father Isaac said to him, "Come here, my son, and kiss me." So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him...He (Isaac) said, "Your brother came deceitfully and took your blessing." Esau said, "Isn't he rightly named Jacob? He has deceived me these two times: He took my birthright and now he's taken my blessing!"...Laban said to Jacob, "What have you done? You've deceived me, and you've carried off my daughters like captives in war. Why did you run off secretly and deceive me?"...After he had sent them across the stream, he sent over all his possessions. So Jacob was left alone, and a man wrestled with him till daybreak. When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. Then the man said, "Let me go, for it is daybreak." But Jacob replied, "I will not let you go unless you bless me." The man asked him, "What is your name?" "Jacob," he answered. Then the man said, "Your name will no longer be Jacob, but Israel (he struggles with God)." So Jacob called the place Peniel (face of God)...The race is not to the swift or the battle to the strong, nor does food come to the wise or wealth to the brilliant or favor to the learned; but time and chance happen to them all.

I am going to mention a term, and the moment I say it, I want you to picture a person. I would like for you to recall someone in your mind when I say the word. Are you ready? The word is "deceiver." Can you see a face even now? I picture a young girl stuffing a loaf of bread under her coat at a corner store. Her little brother continually cries, and her parents have been gone for a week. Deceiver.

Do you see a face? I see the face of a young woman who looks over the bed of her ailing father. He has a bad heart and may die at any moment. When he asks her how he is doing, she tells him he is "just fine." Deceiver.

Can you picture a person? I can see a sixteen year old boy entering a military recruitment office. He has elevator shoes on and a shirt that is padded in the shoulders. His father was a career soldier who died in combat. His mother still displays the medals of honor her husband received during active duty. As he approaches the recruiter he is mentally practicing his "low voice." Deceiver.

I see a mother and son riding down a country lane in their family car. The boy begs his mother to drive, in spite of the fact that he has not received his drivers license. The mother reluctantly allows her son to get behind the wheel. One of their neighbors, dressed in dark clothing, was walking the dog along the side of the road. The boy did not see their friends and ran into him and his dog. Both of these pedestrians were killed instantly. The mother told the judge that she was guilty of this crime. Deceiver.

Do you see a face? An elderly gentleman has just retired from a

job he held for years. His wife recently passed away, and his children are scattered all over the world. He has always been a person that doesn't want to burden his family. He was making it financially while he was working. Since he has a limited income, he is finding it increasingly difficult to make it from one pay check to the next. The medicine he has to take is quite expensive, and his doctors are telling him that he will need major surgery in a few years. He made a friend during his business days that offered him a way to make money. He is aware of the fact that he can make more money than what the government will allow. He proceeds to work hard and make the money he needs to live on. His needs exceed the limitations. He reports to his accountant that he is only making his allowable amount. Deceiver.

Will you look at another face? His name is Jacob. The Lord tells his mother that he is "special" from the days of his birth. His brother, Esau, was born just ahead of him. They all talked about how Esau came out of the womb with Jacob's hand on his heel. As they grew, Rebekah preferred Jacob, while Isaac spent more time with Esau. This family had difficulties to work through, like anybody else. As they continued on, there seemed to be no problems.

But before long, the image of the "hand on the heel" began to incarnate itself in their lives. This image was the seal on the word that God whispered into Rebekah's ear at the birth of these twins. Jacob had observed the movements of his brother. He noticed that his father would go hunting with Esau and then brag on him concerning the large game he killed. He longed for the day that his father would pay

attention to him on the basis of his own gifts and graces. He was weary of a father and brother who ran their household on mere traditions and conditional love. Jacob sensed that their relationship to God was totally platonic (without feeling).

One day, Jacob decided to utilize his gifts as his brother had been doing with his father. He noticed the habits of Esau, and he knew that his brother was the hungriest when he came in from a hunt. The next day when Esau came through the door after his hunting trip, Jacob was "innocently" standing there stirring the pot. Jacob proved to all through this experience that Esau valued his hunger pangs more than his birthright.

Rachel overheard Isaac's intentions of giving Esau his blessing. She could hear God telling her again that Jacob was the one to receive the blessing. She instructed Jacob on how to present himself to his father so that he would appear to be Esau. He succeeded in getting the blessing from his father, and it took place as God told Rebekah it would.

No minister would get up and tell people that our seeking of instant gratification is more important than an eternal covenant (agreement). We all know that eternal matters are the most important to consider, even if they run counter to the traditions of the fathers.

Imagine yourself as a twin and the two of you are the only children in the family. You have tried to please your father as far back as you can remember. One day you saw your father in the garden pulling weeds. You joined him in his efforts and worked all afternoon

in the burning sun. You were both sweaty and muddy when you came out of the field. As you walked with your father, you sensed he was going to say something. Suddenly, your twin brother drove up in a customized van. Your father seemed to forgot you were there as he looked over the vehicle. Your brother began to tell your father how he had been playing pool with his buddies downtown. He told him they saw some guy driving the van down the road with a "For Sale" sign on it. As your brother told him how much it was, your father jumped in the van. You overheard him telling your brother to take him to town, because he had the money to cover it. As they drove off in a cloud of dust, they never looked back. How would you feel? Would you be thinking, "Isn't my father generous?" Not likely.

Imagine how Jacob feels. He has tried for years to get his father's approval, and all of his efforts seem to lead nowhere. You must sense how Jacob feels. He knows that the blessing must eventually come from his father. As that day of transfer approaches, he is meditating on how he can receive his father's blessing. The art of deception lingers at his house like a kitten who waits for the back screen door to open. He is seeking his father's blessing any way he can get it.

Now, why does he do this? Why is Jacob so deceptive when his father is ready to pass his blessing on to the next generation? Do you know what I believe? I believe he is deceptive because, like his mother, he is unsure as to how things will work out. Anyone who feels uncertain about how things are going to take place will make casualties



even out of family members. Jacob is himself unsure, and it is an insecure person who becomes a deceiver, until he is wounded by a face to face encounter with God.

Jacob knows that God is totally honest. He knows; surely he knows. He has heard stories of his grandfather Abraham, who was known as the "friend of God." His father told him how intimate his grandfather was with God. Sometimes Jacob saw that same type of transparency in Isaac himself. Then what's his problem? His problem is the same problem you and I have had on occasion. It's one thing to know something; it's another thing to know it, and the battle that is fought between knowing and really knowing is fierce. It is a struggle between the head and the heart, from knowing to knowing, and until that trip is complete, we are in great pain. We might even lash out at others.

Do you know anyone who deceives like this; deceiving because what they are fighting is what they know is right? They are caught in the eternal struggle against the triumph of truth. Do you know anyone who deceives others about humane and caring persons or groups in the Christian faith? If you do, how do you respond? Hopefully you do not respond to deceit with more deceit. Such activity accomplishes very little, just as I hope we have learned that we do not fight terrorism with terrorism. As terrorism has increased over the last few years, we have found ourselves filled with more hate than those who are being hated. Then how do we respond?

Carl was eighteen years old when he stumbled into a church. He had never been in a church, but he heard that God lived there. He said to

the minister, "I can't take it any more." Carl wept openly before the preacher as he placed his strong arm around Carl's shaking shoulders. After the pastor had gotten Carl a cloth to dry his face and a cup of water to drink, they began to share what had taken place in his life. Carl told him that he and his mother were very close, but he could not relate to his alcoholic father.

Carl was the oldest of three children, and he had been emotionally attached to his mother from birth. His mother and father fought all of the time. One evening, some years before, Carl heard his mother call to him from her bedroom. When he opened the door, he saw his drunken father getting ready to strike his mother. Carl knocked him out on the floor with a lamp. The father left the next morning, and Carl had not seen him since.

For several years Carl had convinced himself that they were better off without his father. He was sure that he could be the father of the house and handle the needs of his mother and sisters. Outwardly, he was seeking to take away all of the past pain of his family, but inwardly he dreamed of a day when his father and mother would reunite.

The pastor heard this cry of Carl and got them the kind of emotional and financial help they needed. All of the family went for counseling, and proper roles were restored. Some years later, this pastor heard a knock at his door. When he opened it, he saw the smiling face of a young man who looked familiar to him. When Carl introduced himself, the minister was very happy to see him. Carl told him how he graduated from college and ventured upon a successful career. As he

spoke, the minister observed him and asked himself, "Is this the same boy that came weeping into my office some years ago?" You know as well as I know what makes the difference.

Not long ago God helped me and my family by hearing our cries and giving us the help that we needed. He placed his strong arm around us. God's arm of love is extended to those who deceive and are deceived.

APPENDIX F  
(STATISTICAL DATA)

See Attached...



# Whiteville United Methodist Church

902 Pinckney Street

Whiteville, North Carolina 28472

Church Office: 642-3376

Pastor's Study: 642-6675

Parsonage: 642-3775

June 11, 1991

Mrs. Thelma Gould  
C. P. O.  
Asbury College  
Wilmore, KY 40390

Dear Thelma:

I finished my project on May 26, and have met with my congregational reflection group to discuss the outcome. The goal was to prove that distinctive narrative sermon patterns were effective in my adult Sunday School classes.

The Boyd Stokes Form (Appendix C) was used to determine whether or not the overall response was positive (effective). I translate effective to mean "Positive." I utilized his thought on Page 66 of his Ph.D. Dissertation, where he says, "I have judged the congregation's responses on the basis of each item's distance above or below the average score for all items."

On all of the response data sheets for Appendix C, I have listed the answers from the response sheets of the participants. There are eleven negative statements on the Appendix C form (where I put the asterisks). In order to figure in an overall positive/negative response factor, I found it easier to convert the value structure at this point (5=1, 1=5, 4=2, 2=4). Then I could say that everything below the mean score was positive, and above it was negative.

The analysis sheets are simply compilations of the response data sheets for each of the eight weeks. I preached the same four sermons in April as I did in May, but to different groups. In April I preached to 30-50 year olds, and in May I preached to

50-80 year olds. The statistical tally sheet takes the results of all the weekly scores and averages them together. The Appendix A form (contract) was only used to get people serious about being there for every session of the project.

The Appendix B form was filled out by 64 people, which is 67% of all who filled out a C form. If you subtract those who filled out only one C form, you would have an 89% ratio. I feel that this is a pretty good percentage of those who attended these sessions. You may want to discuss your feelings with me on this matter. The purpose of Form B is to get more statistical information on those to whom I was preaching.

Appendix D was filled out by those on the congregational reflection group. There was an observer each Sunday who filled this out on the session. This was another scientific factor in proving the effectiveness of the project. All statements on this form were positive, so all low scores are considered positive and high scores are negative (there was no need to change the numerical value on this form).

The following are some of the responses of the congregational reflection group to these statistical sheets:

- There seemed to be no adverse responses to the fact that there were varying numbers of the different response sheets. Some misinterpreted the way questions were being asked. This verified the purpose of Stokes in the development of his form. Stokes told me he did not want to create a form that people found simple to fill out without any thought for the issue at hand.

- From the overall positive margin factors, it was felt that the older group was less critical. While the older group was probably thinking more of the pastor, the younger group was more critical of the sermons.

- The older group was applying it to life more than the younger group.

- The younger group was more aware of the purpose of the project than the older group.

- The percentage of response to each distinct sermon should be the issue. I pointed out that both groups scored higher on the third sermon.
- Should responses of males be compared to females.
- Should responses of those who filled out four forms be compared to those who filled out a lesser number of forms.
- On the Appendix B form, it would be interesting to study #3 further, to see the possible educational connectedness with the religious issues raised. We all agreed that this project was done with a very educated group.
- A comment on #9 stated that those who came to town seeking a church was the way it ought to be.
- We need to keep searching for those visitors found in other categories.
- After reading #12, one participant noted that there needs to be more of a cultivation of compassion among the members of the church.
- On #14 a member saw that Group #2 had more time on their hands than Group #1.
- From #15, the younger group became more active, but that most stayed over in "the same" category.
- The Church was uncertain about the way they felt about blacks attending or joining the Church (#16 and #17).
- From #21, a good bible study would be in order.
- From #25-#35, it showed us to be a "middle commitment group" (overall). One comment was that you don't get in as much trouble when you're in the middle of the road.
- It was observed that the scripture was not read at the beginning of the sermon (one particular time).

- The centerpiece of the dissertation should not be proving an overall positive margin (in spite of the fact that this is what Boyd Stokes suggested).


Stokes felt that the differing responses toward the individual sermons should be the main issue (what is the most effective type of sermon within the group of sermons). He felt that you can then show an overall positive margin to prove a positive atmosphere while you are discovering which sermon is the best.

I (Homer) am not sure about this item, because I am trying to prove what Stokes mentioned in his paper. I am more interested in the overall effectiveness of "inductive sermon designs" rather than pitting one sermon design against another. He felt at least that the differences in the four different events ought to be pointed out.

One participant noted that if one type of sermon is better than another, it may just be proving that I am better at delivering one type of sermon (if both groups agree on it). I agree with this thought. This brings me back to my broader base, that all inductive sermons show a positive margin of response.

Please write me if you have any questions concerning this information. At this time, I am proceeding with my paper. I hope that when this returns, my calculations will be fairly accurate to you.

Thanks again,

  
Rev. Homer E. Morris

HEM:tka

Attachments



RESPONSE DATA SHEET ON APPENDIX B  
(30 SOMETHING & UPPER ROOM CLASSES)

(4-29-91)

1. (2) 1-2 years, (9) over 25 years, (3) 2-3 years, (6) 10-15 years, (2) 1-2 years, (6) 10-15 years, (6) 10-15 years, (6) 10-15 years, (1) less than 1 year, (1) less than 1 year, (5) 5-10 years, (4) 3-5 years, (7) 15-20 years, (8) 20-25 years, (3) 2-3 years (4) 3-5 years, (2) 1-2 years, (1) less than 1 year, (2) 1-2 years, (6) 10-15 years, (6) 10-15 years, (4) 3-5 years, (3) 2-3 years, (4) 3-5 years, (1) less than 1 year, (9) over 25 years, (1) less than 1 year, (1) less than 1 year, (4) 3-5 years, (3) 2-3 years.
2. (3) professional/technical worker, (2 & 3) housewife & professional/technical worker (teacher), (2 & 3) housewife & professional/technical worker (pianist), (5) business, proprietor, public official, (3) professional/technical worker, (5) business, proprietor, public official (manager), (3) professional/technical worker (teacher), (5) business, proprietor, public official, (2) housewife, (3) professional/technical worker (manager), (2) housewife, (5) business, proprietor, public official (banker), (3) professional/technical worker (bank teller), (3) professional/technical worker (teacher), (3) professional/technical worker (draftsperson), (3) professional/technical worker (service forester), (2) housewife, (3) professional/technical worker, (3) professional/technical worker (industrial engineer), (2) housewife, (2 & 3) housewife & professional/technical worker, (3) professional/technical worker (director of continuing education), (6) secretary, clerical, or sales worker, (2) housewife, (2) housewife, (3) professional/technical worker (mortician), (3) professional/technical worker, (3) professional/technical (teacher), (3) professional/technical (educator), (5) business, proprietor, public official.
3. (6) graduate or professional work, (5) college graduate, (5) college graduate, (6) graduate or professional work, (5) college graduate, (6) graduate or professional work, (6) graduate or professional work, (6) graduate or professional work, (7) 3 years of college, (5) college graduate, (4) some college, (6) graduate or professional work, (5) college graduate, (5) college graduate, (4) some college, (5) college graduate, (5) college graduate, (5) college graduate, (5) college graduate, (4) some college, (5) college graduate, (6) graduate or professional work, (5) college graduate, (5) college graduate, (3) high school graduate, (3) high school graduate, (6) graduate or professional work, (5) college graduate, (6) graduate or professional work, (4) some college.
4. (5) 40-49, (4) 30-39, (4) 30-39, (5) 40-49, (5) 40-49, (5) 40-49, (5) 40-49, (4) 30-39, (4) 30-39, (4) 30-39, (5) 40-49, (5) 40-49, (5) 40-49, (5) 40-49, (3) 20-29, (4) 30-39, (4) 30-39, (4) 30-39, (4) 30-39, (5) 40-49, (5) 40-49, (4) 30-39, (3) 20-29, (3) 20-29, (4) 30-39, (4) 30-39, (3) 20-29, (3) 20-29, (4) 30-39, (4) 30-39.





yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (2) no, (2) no, (2) no, (2) no, (1) yes, (1) yes, (2) no, (1) yes, (2) no, (1) yes, (2) no, (2) no, (2) no, (2) no, (2) no.

8. NOA, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (2) no, (1) yes, (2) no, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes.
9. (1) yes (personal prayers), (2) no, (2) no, (2) no, (1) yes, (2) no, (1) yes (Maundy Thursday/acolytes), (2) no, (1) yes (Bible study), (1) yes (visitation), (2) no, (2) no, (2) no, (2) no, (2) no, (1) yes (Sunday School/youth work), (2) no, (2) no, (2) no, (2) no, (2) no, (2) no, (2) no, (2) no, (1) yes, (2) no, (2) no, (2) no, (2) no, (2) no.
15. (3) the same, (3) the same, (3) the same, (3) the same, (3) the same, (3) the same, (3) the same, (3) the same, (2) less, (1) more, (1) more, (1) more, (1) more, (3) the same, (1) more, (3) the same, (1) more, (2) less, (1) more, (3) the same, (3) the same, (1) more, (1) more, (1) more, (2) less, (1) more, (2) less, (3) the same, (1) more, (2) less.
16. (3) uncertain, (3) uncertain, (3) uncertain, (3) uncertain, (3) uncertain, (3) uncertain, (2) favor it, (3) uncertain, (2) favor it, (2) favor it, (2) favor it, (2) favor it, (2) favor it, (3) uncertain, (3) uncertain, (3) uncertain, (2) favor it, NOA, (3) uncertain, (2) favor it, (2) favor it, (2) favor it, (2) favor it, (3) uncertain, (2) favor it, (2) favor it, (2) favor it, (2) favor it, (2) favor it, (2) favor it.
17. (3) uncertain, NOA, (3) uncertain, (3) uncertain, (2) opposed, (2) opposed, (3) uncertain, (3) uncertain, (1) favor it, (1) favor it, (3) uncertain, (1) favor it, (1) favor it, (3) uncertain, (3) uncertain, (3) uncertain, (1) favor it, (1) favor it, (3) uncertain, (1) favor it, (1) favor it, (1) favor it, (1) favor it, (3) uncertain, (1) favor it, (1) favor it, (1) favor it, (1) favor it, (1) favor it, (1) favor it.
18. (1) teach temperance, NOA, (2) teach abstinence, (1) teach temperance, (1) teach temperance, (2) teach abstinence, (2) teach abstinence, (3) take no position, (2) teach abstinence (for the weak), (1) teach temperance, (3) take no position, (1) teach temperance, (1) teach temperance, (1) teach temperance, (3) take no position, (1) teach temperance, (2) teach abstinence, (4) uncertain, (1) teach temperance, (1) teach temperance, (1) teach temperance, (1) teach temperance, (4) uncertain, (1) teach temperance, (1) teach temperance, (1) teach temperance, (1) teach temperance, (1) teach temperance, (1) teach temperance, (1) teach temperance, (1) teach temperance, (1) teach temperance, (1) teach temperance.
19. (3) 1-2 milles, (7) 5 miles or more, (7) 5 miles or more, (1) under  $\frac{1}{4}$  mile, (2) under 1 mile, (1) under  $\frac{1}{2}$  mile, (1) under  $\frac{1}{2}$  mile, (7) 5 miles

or more, (2) under 1 mile, (3) 1-2 miles, (3) 1-2 miles, (3) 1-2 miles, (3) 1-2 miles, (2) under 1 mile, (7) 5 miles or more, (7) 5 miles or more, (1) under ½ mile, (4) 2-3 miles, (3) 1-2 miles, (1) under ½ mile, (2) under 1 mile, (5) 3-4 miles, (7) 5 miles or more, (2) under 1 mile, (4) 2-3 miles, (3) 1-2 miles, (3) 1-2 miles, (3) 1-2 miles, (5) 3-4 miles, (2) under 1 mile.

20. (5) a very great deal, (3) moderate, (5) a very great deal, (5) a very great deal, (5) a very great deal, (5) a very great deal, (5) a very great deal, (3) moderate, (5) a very great deal, (4) great deal, (4) a great deal, (4) a great deal, (4) a great deal, (3) moderate, (4) a great deal, NOA, (5) a very great deal, (4) a great deal, (4) a great deal, (4) a great deal, (5) a very great deal, (4) a great deal, (5) a very great deal, (5) a very great deal, (4) a great deal, (4) a great deal, (2) a little effort, (3) moderate, (4) a great deal, (5) a very great deal.
21. (4) Luke, NOA, NOA, (1) Mark, (3) Isaiah, (3) Isaiah, (3) Isaiah (53:5), NOA, NOA, (4) Luke, (3) Isaiah, (4) Luke, (4) Luke, NOA, (3) Isaiah, (2) Jeremiah, (3) Isaiah, NOA, (1) Mark, (3) Isaiah, (1) Mark, (1) Mark, NOA, (4) Luke, NOA, NOA, (3) Isaiah, (3) Isaiah, (4) Luke, (1) Mark.
22. (1) the assumption of Mary, (1) the assumption of Mary, (1) the assumption of Mary, (4) speak in tongues, (3) raising of Lazarus, (1) the assumption of Mary, (1) the assumption of Mary, (2) the ascension of Jesus, (1) the assumption of Mary, (1) the assumption of Mary, NOA, (1) the assumption of Mary, (4) speak in tongues, NOA, (1) the assumption of Mary, (4) speak in tongues, (4) speak in tongues, (1) the assumption of Mary, (4) speak in tongues, (1) the assumption of Mary, (4) speak in tongues, (3) raising of Lazarus, (4) speak in tongues, (4) speak in tongues, (1) the assumption of Mary, (4) speak in tongues, (1) the assumption of Mary, (1) the assumption of Mary, (3) raising of Lazarus, (3) raising of Lazarus.
23. (4) Savannah, (3) Aldersgate, (2) Downing Street, (1) Cokesbury, (3) Aldersgate, (3) Aldersgate, (3) Aldersgate, (3) Aldersgate, NOA, NOA, (3) Aldersgate, (3) Aldersgate, (3) Aldersgate, NOA, (1) Cokesbury, (3) Aldersgate, (1) Cokesbury, (3) Aldersgate, (3) Aldersgate, NOA, (3) Aldersgate, (1) Cokesbury, (3) Aldersgate, (3) Aldersgate, (3) Aldersgate, NOA, (3) Aldersgate, (1) Cokesbury, (1) Cokesbury, (3) Aldersgate.
24. NOA, (3) 1750-1800, (4) 1800-1850, (2) 1700-1750, (3) 1750-1800, (3) 1750-1800, (3) 1750-1800, (2) 1700-1750, NOA, (3) 1750-1800, (3) 1750-1800, (3) 1750-1800, (3) 1750-1800, NOA, (3) 1750-1800, (2) 1700-1750, (4) 1800-1850, (3) 1750-1800, (2) 1700-1750, NOA, (3) 1750-1800, (3) 1750-1800, (4) 1800-1850, (3) 1750-1800, (2) 1700-1750, NOA, (2) 1700-1750, (3) 1750-1800, (1) 1650-1700, (4) 1800-1850.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree, 5 = strongly disagree. \* = evaluate the answers as follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same).

25. 1, 5, 4, 4, 5, 5, 5, 4, 1, 1, 4, 3, 3, 4, 3, 4, 4, 5, 5, 5, 4, 3, 4, 3, 3, NOA, 5, 4, 4, 4.
26. 5, 5, 4, 5, 5, 4, 5, 4, 4, 3, 4, 4, 4, 3, 5, 4, 4, 3, 4, 5, 5, 5, 4, 5, 4, 2, 5, 5, 5, 5.
- 27.\* 1, 3, 5, 4, 5, 3, 1, 4, 1, 1, 2, 4, 2, 1, 4, 2, 4, 4, 3, 1, 1, 1, 2, 3, 4, 1, 4, 4, 1, 1.
28. 3, 2, 5, 2, 3, 3, NOA, 2, 5, 2, 4, 2, 2, 1, 3, 4, 1, 2, 2, 1, 3, 3, 3, 4, 2, 5, 1, 2, 4, 1.
29. 5, 5, 4, 2, 5, 4, 5, 4, 5, 5, 4, 4, 4, 5, 3, 5, 5, 2, 5, 5, 5, 4, 3, 3, 3, 5, 5, 4, 4, 5.
30. 3, 3, 5, 2, 3, 3, 5, 3, 5, 3, 2, 3, 2, 2, 1, 2, 2, 3, 3, 1, 2, 2, 4, 3, 3, 3, 2, 1, 2, 1.
31. 5, 4, 1, 5, 5, 4, 4, 4, 2, 2, 4, 4, 4, 5, 5, 4, 5, 3, 4, 5, 5, 2, 4, 4, 3, 4, 1, 3, 4, 5.
32. 3, 3, 4, 4, 4, 4, 5, 2, 5, 2, 3, 2, 3, 2, 1, 3, 2, 4, 2, 5, 3, 2, 4, 2, 3, 2, 2, 2, 2, 4.
33. 1, 2, 2, 3, 5, 2, 2, 2, 2, 2, 3, 3, 2, 3, 3, 2, 2, 2, 2, 3, 3, 3, 2, 2, 3, 2, 3, 3, 3, 3.
- 34.\* 2, 2, 3, 4, 2, 4, 3, 4, 2, 4, 2, 2, 2, 2, 4, 2, 4, 2, 3, 4, 1, 2, 1, 3, 2, 2, 4, 3, 2, 3.
- 35.\* 1, 2, 3, 2, 2, 2, 1, 3, 1, 1, 2, 2, 2, 1, 4, 2, 4, 2, 2, 1, 1, 1, 3, 2, 1, 1, 2, 2, 1, 3.

ANALYSIS SHEET ON APPENDIX B  
(30 SOMETHING & UPPER ROOM CLASSES)

5-7-91

1. The number of years at the present address are classified as follows:

A. Less than a year	-	6
B. 1-2 years	-	4
C. 2-3 years	-	4
D. 3-5 years	-	5
E. 5-10 years	-	1
F. 10-15 years	-	6
G. 15-20 years	-	1
H. 20-25 years	-	1
I. 25+ years	-	2

The average on the low side is 5.9 years.  
The average on the high side is 8.2+ years.  
The middle average is 7.05+ years.

2. Occupations are classified as follows:

A. Housewife	-	7.5 (25%)
B. Professional/technical	-	16.5 (55%)
C. Business, proprietor, public official	-	5 (16.67%)
D. Secretary	-	1 (3.33%)

(Three answered with both housewife and professional/technical).

3. Educational levels are classified as follows:

A. High school	-	2
B. Some college	-	4
C. College graduate	-	14
D. Graduate/professional work	-	9
E. 3 years college	-	1

The overall average in educational years is 16.03 if you consider some college as 14 years and graduate or professional work as 18 years. This would give everyone an average of a college graduate.

4. Ages are classified as follows:

A. 20-29 years	-	5
B. 30-39 years	-	14
C. 40-49 years	-	11

The average age on the low side is 32 years.  
The average age on the high side is 41 years.  
The average middle age is 36.5 years.

5. There were 17 females and 13 males who filled out appendix b.

Females = 56.67% of the group, while males = 43.33% of the group.

6. 29 of the group were married (96.67%), while 1 was separated (3.33%).
7. Methods of joining the church were classified as follows:
 

A. Profession of faith	-	6	(21.43%)
B. Transfer from another Methodist Church	-	16	(57.14%)
C. Transfer from another denomination	-	6	(21.43%)
D. N/A (does not apply)	-	2	
8. The length of membership in this church is classified as follows:
 

A. Less than a year	-	7
B. 1-2 years	-	2
C. 2-4 years	-	2
D. 4-5 years	-	5
E. 10-15+ years	-	11
F. N/A	-	2
G. NOA (no answer)	-	1

The average membership on the low side is 5.04 years.

The average membership on the high side is 7.48+ years.

The average membership in the middle is 6.26+ years.

9. The method of first contact with the church is classified as follows:
 

A. Family took me	-	9	(30%)
B. Invitation of a member	-	4	(13.33%)
C. I just attended	-	13	(43.34%)
D. Husband took me, Fiance took me, Minister visited in hospital, Choir rehearsal	-	4	(13.33%)
10. Involvement in numbers of work areas are classified as follows:
 

A. None	-	4
B. 1	-	3
C. 2	-	9
D. 3	-	5
E. 4	-	4
F. 5-9	-	3
G. NOA	-	1
H. N/A	-	1

The average number of work areas per person on the low side is 2.39 groups.

The average number of work areas per person on the high side is



2.82 groups.

The average number of groups in the middle is 2.61 groups.

11. The number of hours spent in church activities over the last month is classified as follows:

A.	1-2 hours	-	1
B.	2-3 hours	-	3
C.	3-4 hours	-	1
D.	4-5 hours	-	1
E.	5-9 hours	-	7
F.	10-14 hours	-	8
G.	15+ hours	-	8
H.	NOA	-	1

The average number of hours on the low side is 8.59.

The average number of hours on the high side is 10.86+.

The average number of hours in the middle is 9.73+.

12. The person contacted in the case of a crisis is classified as follows:

A.	No one in this church	-	3	(10.34%)
B.	The pastor	-	18	(62.07%)
C.	A member of the church	-	3	(10.34%)
D.	I don't know	-	5	(17.25%)
E.	NOA	-	1	

13. Worship attendance over the past year is classified as follows:

A.	None	-	1
B.	Less than 6 times quarterly	-	2
C.	12-23 times	-	2
D.	24-47 times	-	12
E.	48+ times	-	13

The average number of times annually in worship on the low side is 31.47 times.

The average number of times annually in worship on the high side is 42.47+ times.

The average number of times annually in worship in the middle is 36.97+ times.

14. Over the last seven days, did you engage in any of the following activities?

1.	Religious radio or TV...	yes - 12,	no - 15,	NOA - 3
		(yes = 44.44%,	no = 55.56%)	
2.	Blessings at meals.....	yes - 25,	no - 5,	NOA - 0
		(yes = 83.33%,	no = 16.67%)	
3.	Family devotions.....	yes - 14,	no - 14,	NOA - 2
		(yes = 50%,	no = 50%)	

4. Talked religion  
in social settings.....yes - 22, no - 7, NOA - 1  
(yes = 75.86%, no = 24.14%)
5. Visited with minister...yes - 7, no - 20, NOA - 3  
(yes = 25.93%, no = 74.07%)
6. Attended church.....yes - 30, no - 0, NOA - 0  
(yes = 100%, no = 0%)
7. Helped the needy.....yes - 14, no - 15, NOA - 1  
(yes = 48.28%, no = 51.72%)
8. Prayed, read religious...yes - 27, no - 2, NOA - 1  
materials  
(yes = 93.10%, no = 6.90%)
9. Any other religious.....yes - 7, no - 23, NOA = 0  
activities  
(yes = 23.33%, no = 76.67%)
15. Involvement in church activities now as compared to a year ago  
is classified as follows:  
A. More - 12 (40%)  
B. Less - 5 (16.67%)  
C. Same - 13 (43.33%)
16. Attitudes toward Negroes attending church activities are classified  
as follows:  
A. Favor it - 17 (58.62%)  
B. Uncertain - 12 (41.38%)  
C. NOA - 1
17. Attitudes toward Negroes becoming members of the church are  
classified as follows:  
A. Favor it - 16 (55.17%)  
B. Opposed - 2 (6.90%)  
C. Uncertain - 11 (37.93%)  
D. NOA - 1
18. Attitudes of the church toward the use of alcohol are classified as  
follows:  
A. Teach temperance - 19 (65.52%)  
B. Teach abstinence - 5 (17.24%)  
C. Take no position - 3 (10.34%)  
D. Uncertain - 2 (6.90%)  
E. NOA - 1
19. The distances of one way travel to church are classified as  
follows:  
A. Under ½ mile - 5  
B. Under 1 mile - 6  
C. 1-2 miles - 9  
D. 2-3 miles - 2  
E. 3-4 miles - 2

F. 5+ miles            -    6

The average one way travel to church on the low side is 1.67 miles.  
The average one way travel to church on the high side is 2.35+ miles.

The average one way travel to church in the middle is 2.01+ miles.

20. The willing efforts spent on the life of the church are classified as follows:

A. A little effort	-	1	(3.45%)
B. Moderate effort	-	4	(13.79%)
C. A great deal of effort	-	12	(41.38%)
D. A very great deal of effort	-	12	(41.38%)
E. NOA	-	1	

21. The answers to a request for the proper biblical book are classified as follows:

A. Mark	-	5
B. Jeremiah	-	1
C. Isaiah	-	9
D. Luke	-	6
E. NOA	-	9

30% gave the correct answer to the request.

22. The answers to the request for what is "not" found in the Bible are classified as follows:

A. The assumption of Mary	-	14
B. The ascension of Jesus	-	1
C. The raising of Lazarus	-	4
D. Speaking in tongues	-	9
E. NOA	-	2

46.67% gave the correct answer to the request.

23. The answers to the request for where John Wesley had his spiritual experience are classified as follows:

A. Cokesbury	-	6
B. Downing Street	-	1
C. Aldersgate	-	17
D. Savannah	-	1
E. NOA	-	5

56.67% gave the correct answer to the request.

24. The answers to the request for the period of time in which the Methodist movement officially became an independent denomination

are classified as follows:

- A. 1650-1700 - 1
- B. 1700-1750 - 6
- C. 1750-1800 - 14
- D. 1800-1850 - 4
- E. NOA - 5

46.73% gave the correct answer to the request.

The following are the average scores for #25-#35:

- 25. 3.63
- 26. 4.30
- 27. 3.60
- 28. 2.57
- 29. 4.23
- 30. 2.63
- 31. 3.80
- 32. 2.97
- 33. 2.50
- 34. 3.33
- 35. 4.10

(The answers to numbers 27, 34, and 35 were calculated as follows: 5=1, 1=5, 4=2, 2=4, 3 remains constant. The overall average of #27-#35 is 3.30. This places the group in the "low commitment" category. The categories are classified as follows: low commitment = 2.62 - 3.32, middle commitment = 3.35 - 3.70, and high commitment = 3.72 - 5.00).

RESPONSE DATA SHEET ON APPENDIX C  
(30 SOMETHING & UPPER ROOM CLASSES)

4-7-91

- A. (1) male, (1) male, (2) female, (2) female, (2) female, (1) male,  
(2) female, (1) male, (2) female, (1) male, (2) female, (2) female,  
(2) female, (1) male, (2) female, (1) male, (2) female, (1) male,  
(1) male, (1) male, (2) female, (2) female, (1) male, (2) female,  
(2) female, (2) female, (2) female, (1) male, (1) male, (1) male,  
(2) female, (1) male, (1) male, (2) female.
- B. (4) 40-49, (4) 40-49, (2) 20-29, (4) 40-49, (3) 30-39, (4) 40-49,  
(3) 30-39, (3) 30-39, (4) 40-49, (3) 30-39, (3) 30-39, (2) 20-29,  
(2) 20-29, (2) 20-29, (3) 30-39, (3) 30-39, (3) 30-39, (4) 40-49,  
(4) 40-49, (4) 40-49, (4) 40-49, (3) 30-39, (3) 30-39, (4) 40-49,  
(3) 30-39, (4) 40-49, (2) 20-29, (4) 40-49, (3) 30-39, (3) 30-39,  
(4) 40-49, (4) 40-49. (3) 30-39, (3) 30-39.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree, 5 = strongly disagree. \* = statement is in the negative. In evaluating the answers to the negative statements, the numbers must be changed as follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same. Thus, the lower the overall average, the more positive the total response).

1. 2, 1, 2, 1, 2, 1, 2, 2, 1, 3, 3, 4, 5, 4, NOA, 1, 3, 2, 4, 3, 2, 3,  
2, 1, 4, 2, 2, 3, 2, 1, 2, 2, 2, 2.
2. 2, 2, 2, 1, 1, 1, 2, 3, 1, 3, 2, 2, 2, 2, 1, 2, 2, 1, 3, 2, 2, 2,  
2, 2, 4, 2, 2, 2, 2, 1, 1, 2, 2, 2.
3. \* 2, 1, 4, 5, 4, 5, 4, 3, 5, 3, 2, 2, 5, 1, 3, 5, 2, 5, 4, 3, 2, 4,  
4, 4, 2, 3, 5, 2, 3, 5, 3, 2, 2, 4.
4. 4, 2, 2, 1, 4, 2, 1, 2, 1, 2, 1, 2, 5, 3, 1, 2, 2, 1, 2, 2, 2, 1,  
2, 2, 5, 2, 2, 2, 1, 1, 2, 3, 3, 4.
5. \* 4, 4, 5, 5, 4, 5, 5, 3, 5, 4, 5, 3, 4, 5, 5, 5, 3, 5, 3, 5, 4, 5,  
3, 5, 4, 4, 5, 4, 5, 5, 4, 4, 4, 4.
6. 2, 2, 1, 1, 3, 1, 2, 2, 1, 2, 2, 2, 3, 2, 1, 1, 2, 1, 3, 2, 2, 2,  
2, 1, 1, 1, 2, 2, 1, 1, 1, 2, 2, 2.
7. \* 2, 5, 5, 5, 5, 5, 4, 3, 5, 3, 5, 4, 3, 3, 5, 4, 3, 5, 3, 5, 2, 5,  
4, 5, 2, 5, 4, 3, 5, 5, 3, 4, 2, 2.
8. \* 4, 5, 5, 5, 5, 5, 4, 4, 5, 4, 5, 4, 4, 4, 5, 4, 4, 4, 2, 4, 4, 5,  
5, 5, 5, 5, 5, 4, 5, 5, 5, 5, 4, 4.
9. \* 4, 4, 4, 5, 4, 4, 5, 4, 4, 3, 3, 4, 2, 4, 4, 4, 3, 5, 4, 2, 4, 4,  
4, 4, 4, 4, 5, 4, 4, 2, 3, 2, 3, 4.

10. \* 4, 4, 4, 5, 3, 5, 4, 4, 5, 4, 5, 1, 2, 5, 5, 4, 4, 5, 2, 4, 2, 5, 4, 5, 4, 3, 4, 4, 2, 4, 4, 4, 1, 1.
11. 4, 2, 3, 1, 2, 1, 2, 4, 2, 4, 3, 2, 5, 3, 1, 2, 3, 1, 2, 2, 4, 2, 3, 1, 4, 1, 3, 3, 4, 2, 2, 3, 2, 4.
12. 4, 2, 2, 1, 2, 2, 2, 3, 2, 4, 3, 4, 5, 4, 1, 2, 3, 2, 4, 4, 4, 2, 4, 2, 4, 1, 2, 3, 3, 2, 2, 4, 2, 2.
13. \* 2, 5, 4, 5, 4, 5, 5, 3, 5, 3, 3, 3, 4, 3, 4, 4, 3, 5, 4, 4, 4, 4, 3, 5, 4, 5, 4, 4, 4, 4, 2, 4, 4, 2, 4.
14. 4, 1, 2, 1, 2, 1, 2, 2, 1, 2, 3, 2, 4, 2, 1, 2, 2, 2, 3, 2, 2, 2, 2, 1, 1, 3, 1, 2, 2, 1, 2, 2, 2, 2.
15. 2, 1, 2, 1, 1, 1, 1, 1, 2, 2, 1, 4, 5, 2, 1, 1, 2, 2, 3, 2, 2, 2, 2, 1, 2, 1, 2, 2, 2, 1, 2, 2, 1, 3.
16. 2, 2, 2, 1, 3, 1, 3, 4, 1, 3, 2, 4, 4, 4, 1, 1, 4, 2, 2, 2, 2, 3, 4, 2, 3, 3, 2, 3, 4, NOA, 1, 4, 2, 4.
17. 4, 2, 5, 2, 2, 3, 4, 4, 4, 4, 2, 4, 4, 4, 3, 4, 4, 2, 3, 4, 4, 2, 4, 5, 4, 3, 3, 3, 4, 2, 4, 4, 3, 2.
18. 4, 2, 4, 1, 2, 2, 2, 4, 2, 4, 3, 4, 5, 4, 3, 2, 2, 2, 3, 4, 4, 2, 3, 2, 5, 3, 2, 3, 3, 3, 2, 2, 3, 2.
19. \* 5, 5, 5, 5, 4, 5, 5, 3, 5, 3, 5, 4, 5, 5, 5, 5, 4, 5, 5, 4, 4, 4, 4, 5, 5, 5, 5, 4, 5, 5, 5, 4, 4, 4.
20. \* 1, 5, 4, 5, 4, 5, 4, 3, 4, 2, 3, 2, 1, 3, 4, 4, 4, 5, 2, 3, 4, 3, 4, 5, 4, 4, 4, 3, 3, 1, 2, 4, 2, 2.
21. \* 2, 4, 2, 5, 4, 5, 5, 3, 5, 2, 2, 2, 1, 2, 3, 4, 3, 4, 2, 2, 2, 4, 4, 4, 2, 3, 5, 4, 3, 4, 1, 2, 2, 4.
22. 4, 2, 2, 1, 1, 1, 1, 2, 2, 2, 4, 4, 5, 2, 3, 1, 2, 2, 3, 4, 2, 2, 2, 2, 4, 1, 2, 2, 2, 1, 2, 1, 2, 2.
23. \* 2, 4, 2, 5, 4, 4, 3, 2, 4, 2, 3, 2, 1, 2, 3, 3, 3, 5, 2, 3, 2, 4, 4, 4, 1, 3, 4, 3, 3, 3, 1, 2, 2, 4.
24. 4, 2, 2, 1, 3, 1, 2, 3, 1, 3, 3, 4, 4, 3, 2, 2, 2, 1, 4, 2, 2, 2, 3, 2, 4, 3, 2, 3, 3, 2, 3, 2, 3, 2.

ANALYSIS SHEET ON APPENDIX C  
(30 SOMETHING & UPPER ROOM CLASSES)

4-7-91

- A. There were 16 males and 18 females who filled out the appendix c form on 4-7-91.
- B. The number of those in certain age brackets, who filled out the appendix c form, are as follows:
  - 1. 20-29 years - 5
  - 2. 30-39 years - 15
  - 3. 40-49 years - 14

The average low age of this group is 32.64 years.  
The average high age of this group is 41.65 years.  
The middle average age is 37.15 years.

- 1. TGS (total group score) = 76, MS (mean score) = 2.30, +S (positive score - numbers below the mean score) = 22, -S (negative score = numbers above the mean score) = 11. NOA (no answer) = 1.
- 2. TGS = 65, MS = 1.91, +S = 8, -S = 26.
- 3. TGS = 91, MS = 2.68, +S = 16, -S = 18.
- 4. TGS = 74, MS = 2.18, +S = 26, -S = 8.
- 5. TGS = 57, MS = 1.68, +S = 16, -S = 18.
- 6. TGS = 58, MS = 1.71, +S = 13, -S = 21.
- 7. TGS = 71, MS = 2.09, +S = 15, -S = 19.
- 8. TGS = 52, MS = 1.53, +S = 18, -S = 16.
- 9. TGS = 77, MS = 2.26, +S = 25, -S = 9.
- 10. TGS = 78, MS = 2.29, +S = 25, -S = 9.
- 11. TGS = 87, MS = 2.56, +S = 18, -S = 16.
- 12. TGS = 93, MS = 2.74, +S = 18, -S = 16.
- 13. TGS = 73, MS = 2.15, +S = 24, -S = 10.
- 14. TGS = 66, MS = 1.94, +S = 9, -S = 25.
- 15. TGS = 62, MS = 1.82, +S = 13, -S = 21.
- 16. TGS = 85, MS = 2.58, +S = 17, -S = 16, NOA = 1.

17.	TGS = 115,	MS = 3.38,	+S = 15,	-S = 19.
18.	TGS = 98,	MS = 2.88,	+S = 15,	-S = 19.
19.	TGS = 49,	MS = 1.44,	+S = 21,	-S = 13.
20.	TGS = 91,	MS = 2.68,	+S = 18,	-S = 16.
21.	TGS = 98,	MS = 2.88,	+S = 15,	-S = 19.
22.	TGS = 75,	MS = 2.21,	+S = 26,	-S = 8.
23.	TGS = 105,	MS = 3.09,	+S = 21,	-S = 13.
24.	TGS = 85,	MS = 2.50,	+S = 18,	-S = 16.

TOTALS	1,805	55.48 (MS)	432 (+)	382 (-)	2 (NOA)
			(53.07%)	(46.93%)	

AVERAGES	75.20	2.31	18	15.92	.08
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The results of this study (4-7-91) show an overall positive response margin of 6.14%



RESPONSE DATA SHEET ON APPENDIX C  
(30 SOMETHING & UPPER ROOM CLASSES)

4-14-91

- A. (1) male, (1) male, (1) male, (1) male, (1) male, (1) male,  
(2) female, (2) female, (1) male, (2) female, (2) female,  
(2) female, (2) female, (1) male, (2) female, (2) female, (1) male,  
(2) female, (2) female, (2) female, (1) male, (2) female,  
(2) female, (2) female, (2) female, NOA, (1) male, (2) female,  
(1) male, (1) male, (1) male, (2) female, (1) male, (1) male,  
(1) male, (2) female, (2) female, (1) male, (1) male, (1) male.
- B. (4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49, (3) 30-39,  
(3) 30-39, (3) 30-39, (3) 30-39, (4) 40-49, (4) 40-49, (3) 30-39,  
(2) 20-29, (3) 30-39, (3) 30-39, (4) 40-49, (4) 40-49, (4) 40-49,  
(3) 30-39, (3) 30-39, (3) 30-39, (3) 30-39, (4) 40-49, (4) 40-49,  
(3) 30-39, NOA, (2) 20-29, (2) 20-29, (4) 40-49, (3) 30-39,  
(3) 30-39, (4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49,  
(4) 40-49, (4) 40-49. (3) 30-39, (3) 30-39.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree, 5 = strongly disagree. \* = statement is in the negative. In evaluating the answers to the negative statements, the numbers must be changed as follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same. Thus, the lower the overall average, the more positive the total response).

1. 2, 2, 2, 2, 3, 1, 2, 1, 3, 1, 2, 2, 2, 1, 2, 2, 2, 2, 2, 4, 1, 1,  
2, 1, 2, 1, 5, 2, 2, 2, 1, 1, 2, 2, 3, 3, 2, 1, 2, 1.
2. 2, 1, 3, 2, 2, 2, 2, 2, 2, 1, 2, 2, 2, 2, 2, 1, 3, 2, 3, 3, 2, 1,  
2, 1, 2, 1, 3, 2, 3, 2, 2, 1, 2, 2, NOA, 1, 2, 2, 3, 2.
3. \* 4, 5, 4, 5, 2, 5, 3, 5, 3, 4, 3, 4, 4, 5, 1, 4, 3, 4, 4, 3, 4, 4,  
4, 5, 4, 2, 1, 3, 3, 4, 5, 5, 4, 4, 3, 2, 3, 5, 4, 4.
4. 3, 1, 2, 2, 3, 2, 3, 2, 1, 1, 3, 2, 2, 2, 1, 1, 4, 2, 2, 3, 2, 2,  
2, 1, 5, 3, 3, 1, 4, 2, 1, 2, 2, 3, 4, 1, 4, 2, 2, 2.
5. \* 4, 5, 4, 5, 2, 4, 3, 3, 3, 5, 4, 4, 4, 4, 2, 4, 3, 3, 4, 3, 3, 4,  
4, 5, 5, 2, 4, 3, 3, 1, 5, 2, 4, 4, NOA, 5, 4, 4, 4, 4.
6. 2, 1, 2, 1, 3, 1, 2, 1, 2, 1, 2, 2, 2, 2, 1, 1, 2, 2, 2, 2, 2, 1,  
2, 1, 4, 1, 2, 1, 2, 1, 1, 2, 2, 2, 2, 1, 2, 1, 2, 1.
7. \* 5, 5, 4, 5, 4, 5, 2, 5, 4, 5, 4, 4, 4, 5, 2, 5, 3, 5, 5, 4, 5, 3,  
4, 5, 4, 5, 2, 5, 3, 5, 5, 4, 3, 5, 4, 5, 4, 5, 4, 4.
8. \* 4, 5, 4, 5, 4, 1, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 5, 4, 5, 5,  
4, 5, 5, 5, 3, 4, 4, 5, 5, 5, 4, 5, 4, 5, 4, 4, 4, 5.

9. \* 4, 5, 4, 5, 2, 5, 1, 5, 4, 4, 4, 5, 4, 5, 4, 5, 4, 4, 4, 1, 5, 5,  
4, 5, 4, 5, 2, 4, 4, 2, 4, 4, 2, 5, 4, 4, 3, 5, 4, 4.
10. \* 2, 4, 2, 5, 4, 5, 1, 3, 3, 3, 4, 5, 2, 4, 4, 5, 4, 3, 2, 2, 5, 5,  
2, 3, 2, 2, 1, 3, 3, 5, 5, 2, 1, 3, 2, 1, 2, 5, 2, 4.
11. 2, 1, 4, 1, 3, 2, 4, 2, 4, 4, 3, 3, 3, 1, 3, 1, 2, 3, 4, 3, 4, 1,  
2, 2, 4, 2, 3, 3, 3, 2, 2, 2, 2, 2, 3, 1, 2, 1, 4, 2.
12. 2, 1, 2, 1, 4, 3, 2, 2, 3, 1, 4, 1, 2, 1, 2, 3, 3, 2, 2, 3, 2, 1,  
2, 2, 2, 2, 5, 4, 3, 2, 2, 1, 2, 2, 2, 3, 2, 2, 3, 4.
13. \* 4, 5, 2, 5, 2, 5, 3, 4, 4, 5, 3, 3, 2, 5, 4, 5, 3, 4, 5, 3, 5, 5,  
3, 5, 1, 5, 2, 4, 3, 1, 5, 4, 5, 5, 3, 5, 4, 5, 4, 4.
14. 2, 4, 4, 1, 3, 2, 3, 3, 3, 1, 4, 3, 2, 2, 3, 4, 3, 2, 2, 2, 3, 2,  
3, 2, 1, 3, 3, 4, 2, 5, 2, 3, 2, 2, NOA, 1, 3, 3, 3, 1.
15. 2, 2, 4, 1, 2, 1, 1, 2, 2, 2, 2, 2, 5, 1, 2, 4, 2, 2, 2, 2, 2, 1,  
3, 1, 2, 3, 2, 2, 2, 1, 1, 2, 2, 2, 3, 2, 2, 2, 4, 1.
16. 3, 5, 2, 2, 4, 3, 2, 2, 4, 1, 1, 3, 4, 2, 3, 3, 2, 3, 3, 4, 4, 2,  
2, 1, 4, 3, 3, 2, 2, 4, 2, 2, 3, 3, 2, 1, 2, 4, 4, 2.
17. 3, 3, 3, 2, 4, 2, 2, 3, 3, 3, 2, 2, 2, 2, 3, 3, 2, 3, 4, 1, 3, 3,  
4, 3, 2, 3, 4, 3, 3, 3, 3, 2, 5, 2, 4, 5, 3, 3, 2, 1.
18. 3, 2, 4, 2, 4, 3, 3, 2, 3, 2, 3, 3, 4, 2, 2, 3, 3, 3, 2, 2, 3, 1,  
4, 2, 4, 3, 4, 2, 3, 2, 2, 2, 3, 2, 4, 3, 3, 2, 3, 2.
19. \* 4, 5, 5, 5, 4, 5, 4, 5, 3, 5, 5, 5, 4, 5, 4, 5, 4, 4, 4, 4, 4, 5,  
4, 5, 5, 5, 3, 5, 4, 2, 5, 5, 4, 5, 4, 5, 5, 5, 4, 1.
20. \* 4, 5, 2, 5, 2, 5, 4, 5, 3, 4, 2, 4, 4, 4, 4, 5, 2, 4, 4, 2, 4, 4,  
NOA, 5, 4, 4, 2, 3, 3, 4, 5, 2, 4, 4, 4, 3, 4, 4, 4, 4.
21. \* 4, 5, 2, 4, 2, 5, 4, 3, 4, 4, 2, 3, 4, 4, 4, 3, 2, 4, 4, 2, NOA, 4,  
2, 5, 4, 4, 2, 3, 3, 4, 3, 4, 3, 4, 2, NOA, 4, 4, 4, 4.
22. 2, 1, 2, 1, 2, 1, 2, 1, 2, 2, 2, 2, 2, 1, 2, 2, 2, 2, 2, 1, 2, 2,  
2, 1, 2, 2, 3, 2, 2, 2, 2, 2, 2, 2, 3, 1, 2, 2, 1.
23. \* 4, 5, 2, 4, 2, 2, 4, 4, 3, 5, 4, 3, 2, 4, 4, 4, 2, 4, 4, 1, 3, 4,  
2, 5, 4, 2, 2, 3, 3, 3, 4, 4, 4, 5, 4, 3, 3, 3, 2, 4.
24. 2, 2, 4, 1, 3, 1, 2, 2, 3, 1, 3, 2, 4, 2, 2, 3, 4, 2, 2, 4, 1, 2,  
2, 1, 2, 2, 3, 3, 3, 2, 2, 2, 2, 1, 2, 3, 2, 3, 3, 2.

(extra comments - more simple language would be helpful, personal experiences that were explained gave talk much more meaning).

RESPONSE DATA SHEET ON APPENDIX C  
(30 SOMETHING & UPPER ROOM CLASSES)

4-14-91

- A. (1) male, (1) male, (1) male, (1) male, (1) male, (1) male,  
(2) female, (2) female, (1) male, (2) female, (2) female,  
(2) female, (2) female, (1) male, (2) female, (2) female, (1) male,  
(2) female, (2) female, (2) female, (1) male, (2) female,  
(2) female, (2) female, (2) female, NOA, (1) male, (2) female,  
(1) male, (1) male, (1) male, (2) female, (1) male, (1) male,  
(1) male, (2) female, (2) female, (1) male, (1) male, (1) male.
- B. (4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49, (3) 30-39,  
(3) 30-39, (3) 30-39, (3) 30-39, (4) 40-49, (4) 40-49, (3) 30-39,  
(2) 20-29, (3) 30-39, (3) 30-39, (4) 40-49, (4) 40-49, (4) 40-49,  
(3) 30-39, (3) 30-39, (3) 30-39, (3) 30-39, (4) 40-49, (4) 40-49,  
(3) 30-39, NOA, (2) 20-29, (2) 20-29, (4) 40-49, (3) 30-39,  
(3) 30-39, (4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49,  
(4) 40-49, (4) 40-49. (3) 30-39, (3) 30-39.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree, 5 = strongly disagree. \* = statement is in the negative. In evaluating the answers to the negative statements, the numbers must be changed as follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same. Thus, the lower the overall average, the more positive the total response).

1. 2, 2, 2, 2, 3, 1, 2, 1, 3, 1, 2, 2, 2, 1, 2, 2, 2, 2, 2, 4, 1, 1,  
2, 1, 2, 1, 5, 2, 2, 2, 1, 1, 2, 2, 3, 3, 2, 1, 2, 1.
2. 2, 1, 3, 2, 2, 2, 2, 2, 2, 1, 2, 2, 2, 2, 2, 1, 3, 2, 3, 3, 2, 1,  
2, 1, 2, 1, 3, 2, 3, 2, 2, 1, 2, 2, NOA, 1, 2, 2, 3, 2.
3. \* 4, 5, 4, 5, 2, 5, 3, 5, 3, 4, 3, 4, 4, 5, 1, 4, 3, 4, 4, 3, 4, 4,  
4, 5, 4, 2, 1, 3, 3, 4, 5, 5, 4, 4, 3, 2, 3, 5, 4, 4.
4. 3, 1, 2, 2, 3, 2, 3, 2, 1, 1, 3, 2, 2, 2, 1, 1, 4, 2, 2, 3, 2, 2,  
2, 1, 5, 3, 3, 1, 4, 2, 1, 2, 2, 3, 4, 1, 4, 2, 2, 2.
5. \* 4, 5, 4, 5, 2, 4, 3, 3, 3, 5, 4, 4, 4, 4, 2, 4, 3, 3, 4, 3, 3, 4,  
4, 5, 5, 2, 4, 3, 3, 1, 5, 2, 4, 4, NOA, 5, 4, 4, 4, 4.
6. 2, 1, 2, 1, 3, 1, 2, 1, 2, 1, 2, 2, 2, 2, 1, 1, 2, 2, 2, 2, 2, 1,  
2, 1, 4, 1, 2, 1, 2, 1, 1, 2, 2, 2, 2, 1, 2, 1, 2, 1.
7. \* 5, 5, 4, 5, 4, 5, 2, 5, 4, 5, 4, 4, 4, 5, 2, 5, 3, 5, 5, 4, 5, 3,  
4, 5, 4, 5, 2, 5, 3, 5, 5, 4, 3, 5, 4, 5, 4, 5, 4, 4.
8. \* 4, 5, 4, 5, 4, 1, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 5, 4, 5, 5,  
4, 5, 5, 5, 3, 4, 4, 5, 5, 5, 4, 5, 4, 5, 4, 4, 4, 5.

9. \* 4, 5, 4, 5, 2, 5, 1, 5, 4, 4, 4, 5, 4, 5, 4, 5, 4, 4, 4, 1, 5, 5,  
4, 5, 4, 5, 2, 4, 4, 2, 4, 4, 2, 5, 4, 4, 3, 5, 4, 4.
10. \* 2, 4, 2, 5, 4, 5, 1, 3, 3, 3, 4, 5, 2, 4, 4, 5, 4, 3, 2, 2, 5, 5,  
2, 3, 2, 2, 1, 3, 3, 5, 5, 2, 1, 3, 2, 1, 2, 5, 2, 4.
11. 2, 1, 4, 1, 3, 2, 4, 2, 4, 4, 3, 3, 3, 1, 3, 1, 2, 3, 4, 3, 4, 1,  
2, 2, 4, 2, 3, 3, 3, 2, 2, 2, 2, 2, 3, 1, 2, 1, 4, 2.
12. 2, 1, 2, 1, 4, 3, 2, 2, 3, 1, 4, 1, 2, 1, 2, 3, 3, 2, 2, 3, 2, 1,  
2, 2, 2, 2, 5, 4, 3, 2, 2, 1, 2, 2, 2, 3, 2, 2, 3, 4.
13. \* 4, 5, 2, 5, 2, 5, 3, 4, 4, 5, 3, 3, 2, 5, 4, 5, 3, 4, 5, 3, 5, 5,  
3, 5, 1, 5, 2, 4, 3, 1, 5, 4, 5, 5, 3, 5, 4, 5, 4, 4.
14. 2, 4, 4, 1, 3, 2, 3, 3, 3, 1, 4, 3, 2, 2, 3, 4, 3, 2, 2, 3, 2,  
3, 2, 1, 3, 3, 4, 2, 5, 2, 3, 2, 2, NOA, 1, 3, 3, 3, 1.
15. 2, 2, 4, 1, 2, 1, 1, 2, 2, 2, 2, 2, 5, 1, 2, 4, 2, 2, 2, 2, 1,  
3, 1, 2, 3, 2, 2, 2, 1, 1, 2, 2, 2, 3, 2, 2, 2, 4, 1.
16. 3, 5, 2, 2, 4, 3, 2, 2, 4, 1, 1, 3, 4, 2, 3, 3, 2, 3, 3, 4, 4, 2,  
2, 1, 4, 3, 3, 2, 2, 4, 2, 2, 3, 3, 2, 1, 2, 4, 4, 2.
17. 3, 3, 3, 2, 4, 2, 2, 3, 3, 3, 2, 2, 2, 2, 3, 3, 2, 3, 4, 1, 3, 3,  
4, 3, 2, 3, 4, 3, 3, 3, 3, 2, 5, 2, 4, 5, 3, 3, 2, 1.
18. 3, 2, 4, 2, 4, 3, 3, 2, 3, 2, 3, 3, 4, 2, 2, 3, 3, 3, 2, 2, 3, 1,  
4, 2, 4, 3, 4, 2, 3, 2, 2, 2, 3, 2, 4, 3, 3, 2, 3, 2.
19. \* 4, 5, 5, 5, 4, 5, 4, 5, 3, 5, 5, 5, 4, 5, 4, 5, 4, 4, 4, 4, 5,  
4, 5, 5, 5, 3, 5, 4, 2, 5, 5, 4, 5, 4, 5, 5, 5, 4, 1.
20. \* 4, 5, 2, 5, 2, 5, 4, 5, 3, 4, 2, 4, 4, 4, 4, 5, 2, 4, 4, 2, 4, 4,  
NOA, 5, 4, 4, 2, 3, 3, 4, 5, 2, 4, 4, 4, 3, 4, 4, 4, 4.
21. \* 4, 5, 2, 4, 2, 5, 4, 3, 4, 4, 2, 3, 4, 4, 4, 3, 2, 4, 4, 2, NOA, 4,  
2, 5, 4, 4, 2, 3, 3, 4, 3, 4, 3, 4, 2, NOA, 4, 4, 4, 4.
22. 2, 1, 2, 1, 2, 1, 2, 1, 2, 2, 2, 2, 2, 1, 2, 2, 2, 2, 2, 1, 2, 2,  
2, 1, 2, 2, 3, 2, 2, 2, 2, 2, 2, 2, 3, 1, 2, 2, 1.
23. \* 4, 5, 2, 4, 2, 2, 4, 4, 3, 5, 4, 3, 2, 4, 4, 4, 2, 4, 4, 1, 3, 4,  
2, 5, 4, 2, 2, 3, 3, 3, 4, 4, 4, 5, 4, 3, 3, 3, 2, 4.
24. 2, 2, 4, 1, 3, 1, 2, 2, 3, 1, 3, 2, 4, 2, 2, 3, 4, 2, 2, 4, 1, 2,  
2, 1, 2, 2, 3, 3, 3, 2, 2, 2, 2, 1, 2, 3, 2, 3, 3, 2.

(extra comments - more simple language would be helpful, personal experiences that were explained gave talk much more meaning).

ANALYSIS SHEET ON APPENDIX C  
(30 SOMETHING & UPPER ROOM CLASSES)

4-14-91

- A. There were 20 males and 19 females (plus 1 NOA) who filled out the appendix c form on 4-14-91.
- B. The number of those in certain age brackets, who filled out the appendix c form, are as follows:
  - 1. 20-29 years - 3
  - 2. 30-39 years - 16
  - 3. 40-49 years - 20
  - 4. NOA - 1

The average low age of this group is 34.36 years.  
The average high age of this group is 43.36 years.  
The middle average age is 38.86 years.

- 1. TGS (total group score) = 77, MS (mean score) = 1.93, +S (positive score - numbers below the mean score) = 12, -S (negative score = numbers above the mean score) = 28.
- 2. TGS = 77, MS = 1.97, +S = 8, -S = 31, NOA = 1.
- 3. TGS = 92, MS = 2.30, +S = 26, -S = 14.
- 4. TGS = 90, MS = 2.25, +S = 27, -S = 13.
- 5. TGS = 89, MS = 2.28, +S = 25, -S = 14, NOA = 1.
- 6. TGS = 67, MS = 1.68, +S = 16, -S = 24.
- 7. TGS = 69, MS = 1.73, +S = 19, -S = 21.
- 8. TGS = 64, MS = 1.60, +S = 20, -S = 20.
- 9. TGS = 82, MS = 2.05, +S = 33, -S = 7.
- 10. TGS = 115, MS = 2.88, +S = 16, -S = 24.
- 11. TGS = 100, MS = 2.50, +S = 21, -S = 19.
- 12. TGS = 92, MS = 2.30, +S = 27, -S = 13.
- 13. TGS = 86, MS = 2.15, +S = 26, -S = 14.
- 14. TGS = 101, MS = 2.59, +S = 18, -S = 21, NOA = 1.
- 15. TGS = 83, MS = 2.08, +S = 33, -S = 7.

16.	TGS = 110,	MS = 2.75,	+S = 19,	-S = 21.	
17.	TGS = 113,	MS = 2.83,	+S = 14,	-S = 26.	
18.	TGS = 109,	MS = 2.73,	+S = 17,	-S = 23.	
19.	TGS = 66,	MS = 1.65,	+S = 21,	-S = 19.	
20.	TGS = 89,	MS = 2.28,	+S = 28,	-S = 11,	NOA = 1.
21.	TGS = 96,	MS = 2.53,	+S = 23,	-S = 15,	NOA = 2.
22.	TGS = 73,	MS = 1.83,	+S = 9,	-S = 31.	
23.	TGS = 106,	MS = 2.65,	+S = 21,	-S = 19.	
24.	TGS = 92,	MS = 2.30,	+S = 26,	-S = 14.	
TOTALS	2,138	53.84 (MS)	505 (+)	449 (-)	6 (NOA)
			(52.94%)	(47.06%)	
AVERAGES	89.08	2.24	21.04	18.71	.25

The results of this study (4-14-91) show an overall positive response margin of 5.88%.

RESPONSE DATA SHEET ON APPENDIX C  
(30 SOMETHING & UPPER ROOM CLASSES)

4-21-91

- A. (1) male, (1) male, (1) male, (1) male, (1) male, (2) female,  
(2) female, (2) female, NOA, (2) female, (1) male, (2) female,  
(2) female, (2) female, (2) female, (2) female, (1) male,  
(2) female, (1) male, (1) male, (1) male, (2) female, (2) female,  
(2) female, (1) male, (2) female, (2) female, (2) female,  
(2) female, (1) male, (1) male, (1) male, (2) female, (2) female.
- B. (3) 30-39, (4) 40-49, (4) 40-49, (4) 40-49, (3) 30-39, (2) 20-29,  
(3) 30-39, (3) 30-39, NOA, (4) 40-49, (3) 30-39, (4) 40-49  
(2) 20-29, (3) 30-39, (2) 20-29, (2) 20-29, (3) 30-39, (3) 30-39,  
(4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49, (3) 30-39, (3) 30-39,  
(3) 30-39, (4) 40-49, (4) 40-49, (3) 30-39, (4) 40-49, (2) 20-29,  
(3) 30-39, (3) 30-39, (4) 40-49, (2) 20-29.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree, 5 = strongly disagree. \* = statement is in the negative. In evaluating the answers to the negative statements, the numbers must be changed as follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same. Thus, the lower the overall average, the more positive the total response).

1. 1, 2, 1, 4, 1, 2, 4, 2, 2, 1, 2, 2, 1, 1, 4, 1, 1, 2, 2, 2, 2, 2,  
1, 5, 1, 4, 1, 1, 1, 2, 2, 1, 1, 3.
2. 2, 3, 2, 4, 2, 2, 4, 2, 2, 1, 2, 2, 1, 3, 2, 3, 2, 2, 2, 4, 2, 2,  
2, 2, 2, 4, 1, 4, 1, 2, 2, 1, 2, 3.
3. \* 2, 2, 5, 2, 4, 4, 3, 2, 2, 5, 3, 4, 5, 5, 1, 5, 5, 3, 5, 2, 3, 3,  
4, 1, 4, 2, 2, 4, 5, 4, 3, 4, 4, 4.
4. 2, 3, 2, 3, 2, 2, 3, 1, 2, 1, 1, 2, 2, 2, 2, 2, 2, 3, 2, 3, 2, 2,  
2, 4, 1, 4, 1, 2, 1, 3, 1, 1, 1, 4.
5. \* 4, 4, 5, 2, 5, 4, 4, 5, 4, 5, 4, 2, 5, 4, 2, 5, 5, 2, 5, 1, 4, 4,  
5, 3, 5, 4, 5, 5, 5, 3, 5, 3, 5, 3.
6. 1, 1, 1, 2, 1, 2, 2, 2, 1, 1, 1, 2, 1, 1, 2, 1, 1, 2, 1, 2, 2, 1,  
1, 2, 1, 2, 1, 2, 1, 1, 1, 1, 1, 2.
7. \* 3, 2, 5, 4, 5, 2, 3, 3, 3, 5, 2, 4, 3, 3, 4, 5, 5, 3, 5, 2, 4, NOA,  
5, 2, 3, 2, 4, 4, 5, 3, 4, 3, 3, 4.
8. \* 4, 4, 5, 4, 1, 5, 5, 4, 4, 5, 4, 4, 4, 5, 2, 5, 5, 3, 5, 4, 4, 4,  
4, 4, 5, 4, 5, 5, 1, 4, 4, 5, 5, 4.
9. \* 4, 5, 5, 2, 4, 4, 4, 4, 5, 4, 4, 4, 4, 4, 4, 5, 5, 3, 5, 2, 2, 4,  
4, 4, 3, 4, 5, 2, 5, 5, 3, 2, 5, 2.

10. \* 4, 4, 5, 4, 4, 4, 2, 2, 4, 4, 4, 4, 2, 5, 2, 5, 4, 3, 4, 2, 4, 2,  
4, 1, 5, 4, 5, 1, 5, 2, 4, 4, 4, 4.
11. 2, 4, 1, 4, 2, 2, 4, 2, 3, 2, 3, 2, 3, 3, 2, 2, 2, 3, 2, 3, 2, 4,  
2, 4, 3, 2, 2, 4, 1, 4, 3, 3, 2, 3.
12. 2, 4, 1, 4, 1, 1, 2, 3, 2, 2, 2, 2, 5, 3, 4, 2, 2, 3, 2, 2, 3, 2,  
2, 4, 2, 4, 2, 2, 1, 2, 3, 2, 2, 4.
13. \* 4, 2, 5, 3, 4, 5, 3, 4, 3, 4, 5, 4, 4, 3, 2, 4, 4, 4, 5, 2, 3, 4,  
4, 2, 4, 4, 4, 2, 5, 3, 3, 4, 5, 4.
14. 1, 4, 1, 4, 3, 3, 2, 3, 1, 2, 2, 2, 1, 2, 4, 4, 1, 3, 2, 4, 2, 1,  
2, 4, 1, 2, 3, 2, 3, 3, 2, 3, 1, 4.
15. 2, 3, 1, 2, 1, 2, 2, 3, 2, 2, 2, 2, 1, 1, 2, 1, 1, 2, 1, 2, 1, 3,  
2, 3, 1, 2, 1, 4, 1, 2, 2, 1, 1, 3.
16. 1, 2, 2, 4, 1, 4, 2, 2, 3, 1, 4, 2, 5, 3, 4, 5, 3, 4, 2, 2, 2, 2,  
3, 4, 3, 2, 1, 2, 3, 4, 4, 2, 1, 2.
17. 4, 4, 2, 4, 2, 4, 2, 3, 5, 3, 3, 2, 3, 2, 2, 5, 4, 3, 2, 2, 3, 2,  
3, 3, 4, 4, 3, 4, 3, 4, 3, 2, 2, 2.
18. 3, 4, 2, 4, 3, 4, 3, 3, 3, 2, 2, 2, 2, 3, 4, 4, 2, 3, 2, 3, 3, 4,  
2, 4, 3, 4, 2, 4, 3, 5, 4, 3, 2, 4.
19. \* 5, 4, 5, 4, 1, 5, 4, 5, 4, 5, 4, 5, 4, 5, 4, 5, 5, 4, 5, 4, 4, 4,  
4, 4, 4, 4, 5, 5, 5, 4, 5, 5, 4, 4.
20. \* 3, 2, 4, 4, 5, 5, 4, 4, 4, 5, 4, 4, 5, 3, 2, 4, 5, 3, 3, 2, 3, 4,  
4, 4, 4, 2, 5, 2, 5, 5, 3, 5, 2, 2.
21. \* 4, 2, 4, 2, 4, 4, 3, 3, 3, 4, 4, 4, 3, 2, 2, 5, 5, 3, 4, 2, 3, 2,  
4, 3, 3, 2, 3, 4, 5, 2, 4, 4, 4, 2.
22. 2, 2, 1, 2, 2, 2, 2, 2, 1, 4, 2, 2, 1, 4, 4, 1, 2, 3, 2, 2, 3, 2,  
2, 2, 1, 2, 1, 2, 1, 1, 4, 1, 1, 4.
23. \* 4, 2, 4, 2, 4, 4, 4, 3, 2, 4, 4, 4, 5, 2, 2, 4, 4, 3, 3, 2, 3, 4,  
4, 2, 4, 2, 4, 4, 5, 2, 2, 4, 3, 2.
24. 2, 2, 1, 3, 1, 2, 2, 3, 3, 2, 2, 2, 1, 2, 4, 1, 2, 3, 2, 3, 2, 2,  
2, 2, 2, 4, 2, 4, 1, 3, 2, 2, 2, 4.



ANALYSIS SHEET ON APPENDIX C  
(30 SOMETHING & UPPER ROOM CLASSES)

4-21-91

- A. There were 14 males and 19 females (plus 1 NOA) who filled out the appendix c form on 4-21-91.
- B. The number of those in certain age brackets, who filled out the appendix c form, are as follows:
  - 1. 20-29 years - 6
  - 2. 30-39 years - 14
  - 3. 40-49 years - 13
  - 4. NOA - 1

The average low age of this group is 32.12 years.  
 The average high age of this group is 41.12 years.  
 The middle average age is 36.62 years.

- 1. TGS (total group score) = 65, MS (mean score) = 1.91, +S (positive score - numbers below the mean score) = 15, -S (negative score - numbers above the mean score) = 19.
- 2. TGS = 77, MS = 2.26, +S = 25, -S = 9.
- 3. TGS = 84, MS = 2.47, +S = 18, -S = 16.
- 4. TGS = 71, MS = 2.09, +S = 25, -S = 9.
- 5. TGS = 68, MS = 2.00, +S = 25, -S = 9.
- 6. TGS = 47, MS = 1.38, +S = 21, -S = 13.
- 7. TGS = 81, MS = 2.45, +S = 16, -S = 17, NOA = 1.
- 8. TGS = 64, MS = 1.88, +S = 13, -S = 21.
- 9. TGS = 73, MS = 2.15, +S = 25, -S = 9.
- 10. TGS = 83, MS = 2.44, +S = 24, -S = 10.
- 11. TGS = 90, MS = 2.65, +S = 17, -S = 17.
- 12. TGS = 84, MS = 2.47, +S = 22, -S = 12.
- 13. TGS = 79, MS = 2.32, +S = 22, -S = 12.
- 14. TGS = 82, MS = 2.41, +S = 19, -S = 15.
- 15. TGS = 62, MS = 1.82, +S = 13, -S = 21.
- 16. TGS = 91, MS = 2.68, +S = 18, -S = 16.

17.	TGS = 103,	MS = 3.03,	+S = 23,	-S = 11.	
18.	TGS = 105,	MS = 3.09,	+S = 22,	-S = 12.	
19.	TGS = 56,	MS = 1.65,	+S = 15,	-S = 19.	
20.	TGS = 79,	MS = 2.32,	+S = 21,	-S = 13.	
21.	TGS = 92,	MS = 2.71,	+S = 16,	-S = 18.	
22.	TGS = 70,	MS = 2.06,	+S = 27,	-S = 7.	
23.	TGS = 93,	MS = 2.74,	+S = 18,	-S = 16.	
24.	TGS = 77,	MS = 2.26,	+S = 24,	-S = 10.	
TOTALS	1,876	55.24 (MS)	484 (+) (59.39%)	331 (-) (40.61%)	1 (NOA)
AVERAGES	78.17	2.30	20.17	13.79	.04

The results of this study (4-21-91) show an overall positive response margin of 18.78%.

RESPONSE DATA SHEET ON APPENDIX C  
(30 SOMETHING & UPPER ROOM CLASSES)

4-28-91

- A. (1) male, (2) female, (1) male, (2) female, (2) female, (1) male,  
(2) female, (1) male, (1) male, (1) male, (1) male, (1) male, (1) male,  
(2) female, NOA, (1) male, (2) female, (1) male, (2) female, (2) female,  
(2) female, (2) female, (1) male, (2) female, (2) female, (2) female,  
(1) male, (2) female, (1) male, (1) male, (2) female, (2) female,  
(2) female.
- B. (3) 30-39, (2) 20-29, (4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49,  
(4) 40-49, (4) 40-49, (4) 40-49, (4) 40-49, (3) 30-39, (3) 30-39,  
(3) 30-39, (3) 30-39, (3) 30-39, (3) 30-39, (3) 30-39, (2) 20-29,  
(2) 20-29, (3) 30-39, (3) 30-39, (2) 20-29, (4) 40-49, (3) 30-39,  
(2) 20-29, (3) 30-39, (3) 30-39, (4) 40-49, (3) 30-39, (4) 40-49,  
(4) 40-49, (4) 40-49, (4) 40-49.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree, 5 = strongly disagree. \* = statement is in the negative. In evaluating the answers to the negative statements, the numbers must be changed as follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same. Thus, the lower the overall average, the more positive the total response).

1. 1, 1, 2, 2, 2, 1, 2, 2, 2, 2, 2, 2, 1, 2, 2, 2, 1, 3, 5, 2, 2, 2, 2, 1  
1, 4, 4, 1, 1, 3, 1, 2, 2.
2. 2, 2, 2, 2, 2, 2, 1, 2, 2, 2, 2, 3, 1, 2, 1, 2, 1, 2, 2, 2, 2, 1, 3, 1,  
1, 2, 2, 1, 2, 2, 2, 1, 2.
3. \* 3, 4, 4, 5, 4, 4, 4, 3, 4, 5, 3, 2, 4, 4, 4, 4, 1, 2, 1, 2, 4, 3, 2, 5,  
4, 1, 3, 4, 4, 2, 5, 4, 4.
4. NOA, 2, 2, 3, 4, 2, 3, 4, 3, 2, 2, 3, 1, 2, 2, 3, 2, 4, 2, 2, 3, 4, 4,  
4, 4, NOA, 3, 2, 2, 3, 2, 2, 3.
5. \* 4, 5, 5, 5, 2, 5, 5, 4, 4, 5, 5, 3, 5, 2, 2, 5, 5, 5, 4, 4, 4, 3, 4, 4,  
5, 2, 2, 5, 4, 2, 5, 5, 4.
6. 2, 2, 1, 2, 2, 2, 1, 2, 2, 1, 2, 2, 1, 2, 2, 2, 1, 2, 2, 1, 2, 1, 2, 2,  
5, 2, 2, 1, 2, 4, 1, 2, 2.
7. \* 4, 5, 4, 4, 4, 3, 5, 2, 4, 5, 2, 2, 4, 4, 5, 4, 5, 3, 4, 2, 4, 2, 2, 3,  
3, 2, 3, 5, 4, 4, 2, 5, 2.
8. \* 4, 4, 5, 5, 4, 4, 5, 4, 4, 4, 4, 4, 5, 4, 4, 4, 5, 4, 1, 4, 5, 5, 4, 4,  
5, 4, 4, 5, 1, 4, 4, 5, 4.
9. \* 5, 4, 4, 4, 4, 4, 3, 4, 4, 2, 3, 3, 4, 4, 4, 2, 5, 5, 1, 4, 4, 4, 4, 5,  
4, 4, 2, 2, 5, 2, 5, 4, 4.

- 10.\* 3, 3, 3, 3, 4, 4, NOA, 2, 4, 4, 3, 5, 5, 4, 4, 3, 4, 1, 1, 3, 1, 5, 4,  
1, 4, 4, 4, 5, 5, 3, 4, 3, 2.
11. 1, 1, 2, 2, 2, 2, 2, 2, 2, 2, 3, 2, 2, 2, 2, 2, 2, 3, 3, 2, 2, 2, 4, 4,  
2, 4, 3, 1, 3, 2, 2, 2, 3.
12. 3, 2, 2, 2, 2, 1, 2, 2, 2, 2, 2, 2, 1, 2, 2, 3, 1, 2, 5, 2, 2, 2, 4, 2,  
2, 2, 4, 2, 4, 4, 1, 2, 4.
- 13.\* 4, 5, 4, 4, 2, 4, 5, 4, 3, 4, 2, 2, 5, 3, 2, 4, 4, 3, 3, 3, 4, 5, 2, 4,  
3, 1, 3, 3, 4, 4, 5, 3, 2.
14. 3, 2, 2, 2, 2, 2, 1, 2, 2, 1, 2, 3, 3, 3, 2, 3, 2, 1, 3, 2, 1, 2, 3, 3,  
1, 1, 2, 1, 3, 2, 2, 2, 2.
15. 1, 1, 2, 2, 2, 2, 1, 3, 2, 2, 2, 1, 1, 2, 1, 2, 1, 2, 5, 2, 1, 1, 3, 2,  
2, 4, 2, 1, 1, 2, 2, 2, 3.
16. 3, 1, 2, 2, 2, 3, 2, 2, 4, 3, 4, 2, 1, 3, 2, 5, 2, 4, 5, 3, 2, 5, 2, 4,  
2, 4, 5, 1, 3, 2, 2, 1, 3.
17. 3, 3, 2, 2, 2, 3, 3, 2, 4, 2, 4, 3, 2, 3, 3, 5, 3, 4, 5, 3, 3, 4, 4, 3,  
2, 4, 5, 3, 4, 4, 2, 3, 4.
18. 2, 2, 2, 1, 2, 3, 3, 3, 4, 2, 4, 3, 2, 3, 2, 3, 2, 4, 5, 2, 2, 5, 4, 4,  
2, 5, 5, 1, 3, 4, 2, 2, 4.
- 19.\* 5, 5, 5, 5, 4, 4, 5, 4, 4, 5, 3, 4, 5, 4, 5, 5, 5, 4, 5, 4, 5, 5, 4, 5,  
5, 4, 4, 5, 4, 4, 2, 5, 4.
- 20.\* 3, 4, 2, 2, 2, 4, 5, 4, 4, 4, 3, 4, 5, 4, 5, 4, 5, 3, 1, 2, 3, 3, 2, 4,  
4, 1, 3, 2, 4, 2, 4, 4, 4.
- 21.\* 2, 4, 4, 4, 4, 5, 3, 4, 2, 4, 4, 4, 3, 4, 5, 3, 4, 2, 1, 2, 4, 4, 2, 4,  
4, 2, 3, 3, 4, 2, 5, 3, 4.
22. 2, 2, 2, 2, 2, 1, 1, 2, 2, 3, 2, 2, 1, 2, 2, 3, 1, 1, 5, 2, 1, 2, 4, 2,  
2, 4, 2, 2, 1, 4, 2, 2, 2.
- 23.\* 3, 4, 4, 4, 2, 2, 3, 4, 2, 4, 2, 4, 4, 4, 4, 3, 4, 2, 1, 4, 5, 1, 2, 4,  
4, 2, 2, 3, 3, 2, 4, 4, 4.
24. 2, 2, 1, 2, 2, 1, 3, 2, 2, 2, 3, 3, 1, 2, 1, 2, 2, 3, 5, 2, 2, 2, 3, 2,  
2, 4, 4, 3, 3, 3, 1, 2, 2.

ANALYSIS SHEET ON APPENDIX C  
(30 SOMETHING & UPPER ROOM CLASSES)

4-28-91

- A. There were 15 males and 17 females (plus 1 NOA) who filled out the appendix c form on 4-28-91.
- B. The number of those in certain age brackets, who filled out the appendix c form, are as follows:
- 1. 20-29 years - 5
  - 2. 30-39 years - 14
  - 3. 40-49 years - 14

The average low age of this group is 32.73 years.  
The average high age of this group is 41.73 years.  
The middle average age is 37.23 years.

- 1. TGS (total group score) = 65, MS (mean score) = 1.97, +S (positive score - numbers below the mean score) = 10, -S (negative score - numbers above the mean score) = 23.
- 2. TGS = 59, MS = 1.79, +S = 9, -S = 24.
- 3. TGS = 86, MS = 2.61, +S = 20, -S = 13.
- 4. TGS = 84, MS = 2.71, +S = 15, -S = 16, NOA = 2.
- 5. TGS = 65, MS = 1.97, +S = 15, -S = 18.
- 6. TGS = 62, MS = 1.88, +S = 9, -S = 24.
- 7. TGS = 82, MS = 2.48, +S = 19, -S = 14.
- 8. TGS = 62, MS = 1.88, +S = 10, -S = 23.
- 9. TGS = 76, MS = 2.30, +S = 24, -S = 9.
- 10. TGS = 84, MS = 2.63, +S = 17, -S = 15, NOA = 1.
- 11. TGS = 75, MS = 2.27, +S = 24, -S = 9.
- 12. TGS = 77, MS = 2.33, +S = 25, -S = 8.
- 13. TGS = 85, MS = 2.58, +S = 17, -S = 16.
- 14. TGS = 68, MS = 2.06, +S = 24, -S = 9.
- 15. TGS = 63, MS = 1.91, +S = 11, -S = 22.
- 16. TGS = 91, MS = 2.76, +S = 17, -S = 16.

17.	TGS = 106,	MS = 3.21,	+S = 21,	-S = 12.	
18.	TGS = 97,	MS = 2.94,	+S = 15,	-S = 18.	
19.	TGS = 52,	MS = 1.58,	+S = 17,	-S = 16.	
20.	TGS = 84,	MS = 2.55,	+S = 18,	-S = 15.	
21.	TGS = 86,	MS = 2.61,	+S = 19,	-S = 14.	
22.	TGS = 70,	MS = 2.12,	+S = 27,	-S = 6.	
23.	TGS = 94,	MS = 2.85,	+S = 17,	-S = 16.	
24.	TGS = 76,	MS = 2.30,	+S = 22,	-S = 11.	
TOTALS	1,849	56.29 (MS)	422 (+) (53.49%)	367 (-) (46.51%)	3 (NOA)
AVERAGES	77.04	2.35	17.58	15.29	.13

The results of this study (4-28-91) show an overall positive response margin of 6.98%.

RESPONSE DATA SHEET ON APPENDIX B  
(WORTHINGTON, LADIES, & ADULT CLASSES)

5-16-91

1. (4) 3-5 years, (5) 5-10 years, (9) over 25 years, (9) over 25 years, (5) 5-10 years, (9) over 25 years, (9) over 25 years, (9) over 25 years, (9) over 25 years, (9) over 25 years, (4) 3-5 years, (8) 20-25 years, (9) over 25 years, (4) 3-5 years, (9) over 25 years, (6) 10-15 years, (9) over 25 years, (9) over 25 years, (9) over 25 years, (5) 5-10 years, (5) 5-10 years, (7) 15-20 years, (9) over 25 years, (8) 20-25 years, (7) 15-20 years, (7) 15-20 years, (3) 2-3 years, (9) over 25 years, (5) 5-10 years, (9) over 25 years, (9) over 25 years, (5) 5-10 years, (4) 3-5 years.
2. (5) business, proprietor, public official, (9) manager, (1) not employed (retired), (3) professional/technical worker, (3) professional/technical worker, (1) not employed (retired), (5) business, proprietor, public official, (1) not employed, (3) professional/technical worker, (1) not employed, (1) not employed, (1) not employed (retired), (1) not employed (retired), (1) not employed (retired), (3) professional/technical worker, (1) not employed, (5) business, proprietor, public official, (1) not employed (retired), (9) craftsman, (1) not employed (retired), (3) professional/technical worker, (3) professional/technical worker, (3) professional/technical worker, (2) housewife, (1) not employed, (3) professional/technical worker, (6) secretary, clerical, or sales worker, (1) not employed, (1) not employed (retired), (1) not employed, (2) housewife, (2) housewife, NOA, (1) not employed (retired).
3. (3) high school graduate, (3) high school graduate, (3) high school graduate, (5) college graduate, (4) some college, (3) high school graduate, (5) college graduate, (3) high school graduate, (5) college graduate, (5) college graduate, (5) college graduate, (4) some college, (5) college graduate, (3) high school graduate, (5) college graduate, (2) some high school, (5) college graduate, (7) master's degree, (3) high school graduate, (3) high school graduate, (3) high school graduate, (6) graduate or professional work, (5) college graduate, (5) college graduate, (3) high school graduate, (6) graduate or professional work, (3) high school graduate, (6) graduate or professional work, (5) college graduate, (3) high school graduate, (3) high school graduate, (4) some college, (5) college graduate, (6) graduate or professional work.
4. (8) 70 and over, (6) 50-59, (7) 60-69, (7) 60-69, (7) 60-69, (8) 70 and over, (7) 60-69, (8) 70 and over, (6) 50-59, (7) 60-69, (7) 60-69, (7) 60-69, (8) 70 and over, (8) 70 and over, (7) 60-69, (8) 70 and over, (6) 50-59, (8) 70 and over, (7) 60-69, (8) 70 and over, (7) 60-69, (7) 60-69, (6) 50-59, (7) 60-69, (7) 60-69, (7) 60-69, (8) 70 and over, (8) 70 and over, (8) 70 and over,

(7) 60-69, (8) 70 and over, (7) 60-69, (7) 60-69, (8) 70 and over.

5. (1) male, (1) male, (1) male, (1) male, (1) male, (1) male,  
(1) male, (1) male, (1) male, (2) female, (2) female, (1) male,  
(1) male, (1) male, (1) male, (1) male, (1) male, (1) male,  
(1) male, (1) male, (1) male, (1) male, (1) male, (2) female,  
(1) male, (1) male, (2) female, (2) female, (2) female, (2) female,  
(2) female, (2) female, (2) female, (2) female.
6. (4) widowed, (2) married, (2) married, (2) married, (2) married,  
(4) widowed, (2) married, (2) married, (2) married, (3) divorced,  
(2) married, (2) married, (2) married, (2) married, (5) separated,  
(2) married, (2) married, (2) married, (2) married, (2) married,  
(2) married, (2) married, (2) married, (2) married, (2) married,  
(2) married, (2) married, (4) widowed, (2) married, (2) married,  
(4) widowed, (2) married, (4) widowed, (4) widowed.
7. (3) TAD, (2) TMC, (2) TMC, (2) TMC, (2) TMC, (1) POF, (2) TMC,  
(1) POF, (2) TMC, (3) TAD, (2) TMC, (2) TMC, (1) POF, (2) TMC,  
(2) TMC, (2) TMC, (3) TAD, (3) TAD, (1) POF, (1) POF, (2) TMC,  
(2) TMC, (2) TMC, (1) POF, (1) POF, (2) TMC, (3) TAD, (2) TMC,  
(2) TMC, (2) TMC, (2) TMC, (2) TMC, (3) TAD, (2) TMC.  
(POF = profession of faith, TMC = transfer from another  
Methodist Church, TAD = transfer from another denomination).
8. (6) 10-15 years (or more), (6) 10-15 years (or more), (6) 10-15  
years (or more), (6) 10-15 years (or more), (6) 10-15 years (or  
more), (6) 10-15 years (or more), (6) 10-15 years (or more),  
(6) 10-15 years (or more), (6) 10-15 years (or more), (6) 10-15  
years (or more), (6) 10-15 years (or more), (6) 10-15 years (or  
more), (6) 10-15 years (or more), (6) 10-15 years (or more),  
(3) 2-4 years, (6) 10-15 years (or more), (2) 1-2 years, (5) 5-10  
years, (6) 10-15 years (or more), (6) 10-15 years (or more),  
(6) 10-15 years (or more), (6) 10-15 years (or more), (6) 10-15  
years (or more), (6) 10-15 years (or more), (6) 10-15 years (or  
more), (6) 10-15 years (or more), (6) 10-15 years (or more),  
(3) 2-4 years, (6) 10-15 years (or more), (6) 10-15 years (or  
more), (6) 10-15 years (or more), (6) 10-15 years (or more),  
(1) less than 1 year, (6) 10-15 years (or more).
9. (2) invitation of a member, (6) I just attended, (6) I just  
attended, (2) invitation of a member, (2) invitation of a member,  
(2) invitation of a member, (6) I just attended, (1) family took  
me, (1) family took me, (6) I just attended, (1) family took me,  
(6) I just attended, (7) wife is a member, (6) I just attended,  
(6) I just attended, (2) invitation of a member, (6) I just  
attended, (6) I just attended, (1) family took me, (1) family  
took me, (6) I just attended, (6) I just attended, (6) I just  
attended, (6) I just attended, (7) pastoral visit, (2) Invitation  
of a member, (2) invitation of a member, (1) family took me, (6) I



just attended, (6) I just attended, NOA, (6) I just attended,  
(5) friend took me, (6) I just attended.

10. (1) none, (3) 2, (2) 1, (2) 1, (5) 4, NOA, (7) 10 or more, (2) 1,  
(4) 3, (6) 5-9, (6) 5-9, (4) 3, (5) 4, (3) 2, (2) 1, (1) none,  
(2) 1, (3) 2, (3) 2, (2) 1, (3) 2, (4) 3, (5) 4, (3) 2, (1) none,  
(4) 3, (6) 5-9, (3) 2, (4) 3, (1) none, NOA, (3) 2, (2) 1, (6) 5-9.
11. (8) 10-14, (9) 15+, (8) 10-14, (3) 1-2, (8) 10-14, (3) 1-2,  
(6) 4-5, (9) 15+, (8) 10-14, (8) 10-14, (9) 15+, (5) 3-4, (5) 3-4,  
(3) 1-2, (3) 1-2, (7) 5-9, (7) 5-9, (4) 2-3, (3) 1-2, (2) under 1,  
(7) 5-9, (9) 15+, NOA, (7) 5-9, (6) 4-5, (9) 15+, (9) 15+, (3) 1-2,  
(6) 4-5, (9) 15+, NOA, (4) 2-3, (7) 5-9, (6) 4-5.
12. (3) pastor, (3) pastor, (3) pastor, (3) pastor, (3) pastor,  
(3) pastor, (3) pastor, (3) pastor, (6) don't know, (3) pastor,  
(3) pastor, (3) pastor, (1) no one in my church, (3) pastor,  
(1) no one in my church, (3) pastor, (3) pastor, (2) a church  
school teacher, (3) pastor, (3) pastor, (3) pastor, (3) pastor,  
(3) pastor, (3) pastor, (3) pastor, (1) no one in my church,  
(6) don't know, (3) pastor, (3) pastor, (3) pastor, NOA,  
(3) pastor, (3) pastor, (3) pastor.
13. (6) 48 times or more, (5) 24-47 times, (2) less than 6 times  
quarterly, (6) 48 times or more, (5) 24-47 times, (6) 48 times or  
more, (2) less than 6 times quarterly, (6) 48 times or more,  
(1) none, (6) 48 times or more, (6) 48 times or more, (6) 48 times  
or more, (2) less than 6 times quarterly, (6) 48 times or more,  
(6) 48 times or more, (1) none, (6) 48 times or more, (2) less than  
6 times quarterly, (5) 24-47 times, (5) 24-47 times, (5) 24-47  
times, (6) 48 times or more, (6) 48 times or more, (6) 48 times or  
more, (5) 24-47 times, (2) less than 6 times quarterly, NOA,  
(5) 24-47 times, (3) 6-11 times, (5) 24-47 times, NOA, (1) none,  
(5) 24-47 times, (5) 24-47 times.
14.
  1. NOA, NOA, (2) no, (1) yes, NOA, NOA, (1) yes, (1) yes, (1) yes,  
(2) no, (2) no, (1) yes, (2) no, (2) no, (2) no, NOA, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (2) no, (1) yes, (1) yes,  
(1) yes, (2) no, (1) yes, (1) yes, (1) yes, NOA, NOA, (1) yes,  
(2) no, (2) no.
  2. (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (1) yes, NOA, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes.
  3. NOA, (1) yes, (1) yes, NOA, (1) yes, (1) yes, (1) yes, NOA,  
(2) no, (1) yes, (2) no, (2) no, (2) no, (2) no, (1) yes, NOA,

- (1) yes, (2) no, NOA, NOA, NOA, (2) no, (1) yes, (1) yes,  
(2) no, (1) yes, (1) yes, (1) yes, (1) yes, NOA, NOA, (1) yes,  
(1) yes, (2) no.
4. NOA, (1) yes, (2) no, (1) yes, (1) yes, NOA, (1) yes, NOA,  
(1) yes, (2) no, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
NOA, (1) yes, (1) yes, (1) yes, NOA, (1) yes, (1) yes, (1) yes,  
(1) yes, (2) no, (1) yes, NOA, (1) yes, (1) yes, (1) yes, NOA,  
(1) yes, (2) no, (1) yes.
5. NOA, NOA, (2) no, NOA, (1) yes, (1) yes, (1) yes, NOA, (2) no,  
(2) no, (2) no, (2) no, (2) no, (2) no, (2) no, NOA, (2) no,  
(1) yes, (2) no, NOA, NOA, (2) no, (1) yes, (2) no, (2) no,  
(2) no, NOA, (2) no, (2) no, NOA, NOA, (1) yes, (2) no, (2) no.
6. (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
(1) yes, NOA, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (1) Yes, (1) yes, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes.
7. NOA, NOA, (2) no, NOA, (1) yes, (1) yes, (1) yes, (1) yes,  
(2) no, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (2) no,  
NOA, (2) no, (2) no, (1) yes, NOA, NOA, (1) yes, (1) yes,  
(1) yes, (2) no, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
NOA, (2) no, (1) yes, (1) yes.
8. (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
NOA, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (1) yes, NOA, (1) yes,  
(1) yes, (1) yes, (1) yes, (2) no, (1) yes, NOA, (1) yes,  
(1) yes, (1) yes, (1) yes, (1) yes, (1) yes, (1) yes.
9. NOA, NOA, NOA, NOA, (1) yes, NOA, (1) yes, NOA, (2) no, (2) no,  
NOA, (1) yes, (2) no, (2) no, NOA, NOA, (2) no, (2) no,  
(1) yes, NOA, NOA, (1) yes, (2) NOA, (2) no, NOA, (1) yes, NOA,  
(1) yes, NOA, (1) yes, NOA, (1) yes, (1) yes, (1) yes.
15. (3) the same, (3) the same, (2) less, (3) the same, (3) the same,  
(2) less, (3) the same, (1) more, (3) the same, (3) the same,  
(1) more, (3) the same, (3) the same, (3) the same, (3) the same,  
(3) the same, (3) the same, (2) less, (3) the same, NOA, (3) the  
same, (3) the same, (3) the same, (3) the same, (3) the same,  
(3) the same, (3) the same, (2) less, (1) more, (1) more, (1) more,  
(1) more, (1) more, (3) the same.
16. (3) uncertain, (2) favor it, (2) favor it, (3) uncertain, (2) favor  
it, (3) uncertain, (2) favor it, (3) uncertain, (3) uncertain,  
(2) favor it, (2) favor it, (3) uncertain, (3) uncertain,  
(3) uncertain, (2) favor it, (2) favor it, (2) favor it,

- (3) uncertain, (3) uncertain, NOA, (3) uncertain, (2) favor it,  
 (3) uncertain, (3) uncertain, (2) favor it, (2) favor it,  
 (3) uncertain, (2) favor it, (3) uncertain, (3) uncertain, NOA,  
 (3) uncertain, (3) uncertain, (2) favor it.
17. (2) opposed, (3) uncertain, (1) favor it, (3) uncertain, (1) favor it,  
 (3) uncertain, (1) favor it, (3) uncertain, (2) opposed,  
 (1) favor it, (1) favor it, (3) uncertain, (3) uncertain,  
 (3) uncertain, (1) favor it, (1) favor it, (1) favor it,  
 (3) uncertain, (3) uncertain, NOA, (3) uncertain, (3) uncertain,  
 (3) uncertain, (3) uncertain, (1) favor it, (1) favor it,  
 (3) uncertain, (1) favor it, (3) uncertain, (2) opposed,  
 (2) opposed, (3) uncertain, (3) uncertain, (1) favor it.
18. (1) teach temperance, (2) teach abstinence, (2) teach abstinence,  
 (2) teach abstinence, (1) teach temperance, (1) teach temperance,  
 (2) teach abstinence, (2) teach abstinence, (2) teach abstinence,  
 (1) teach temperance, (1) teach temperance, (1) teach temperance,  
 (1) teach temperance, (1) teach temperance, (1) teach temperance,  
 (1) teach temperance, (1) teach temperance, (1) teach temperance,  
 (2) teach abstinence, NOA, (1) teach temperance, (2) teach  
 abstinence, (1) teach temperance, (2) teach abstinence, (2) teach  
 abstinence, (1) teach temperance, (4) uncertain, (2) teach  
 abstinence, (2) teach abstinence, (2) teach abstinence, (2) teach  
 abstinence, (1) teach temperance, (1) teach temperance, (2) teach  
 abstinence.
19. (7) 5 miles or more, (1) under  $\frac{1}{2}$  mile, (4) 2-3 miles, (3) 1-2  
 miles, (3) 1-2 miles, (2) under 1 mile, (1) under  $\frac{1}{2}$  mile,  
 (7) 5 miles or more, (1) under  $\frac{1}{2}$  mile, (3) 1-2 miles, (4) 2-3  
 miles, (1) under  $\frac{1}{2}$  mile, (1) under  $\frac{1}{2}$  mile, (3) 1-2 miles, (1) under  
 $\frac{1}{2}$  mile, (2) under 1 mile, (1) under  $\frac{1}{2}$  mile, (3) 1-2 miles, (3) 1-2  
 miles, NOA, (3) 1-2 miles, (1) under  $\frac{1}{2}$  mile, (7) 5 miles or more,  
 (4) 2-3 miles, (5) 3-4 miles, (1) under  $\frac{1}{2}$  mile, (2) under 1 mile,  
 (1) under  $\frac{1}{2}$  mile, (7) 5 miles or more, (1) under  $\frac{1}{2}$  mile, (5) 3-4  
 miles, (4) 2-3 miles, (1) under  $\frac{1}{2}$  mile, (2) under 1 mile.
20. (4) a great deal, (4) a great deal, (5) a very great deal, (5) a  
 very great deal, (4) a great deal, (5) a very great deal, (5) a  
 very great deal, (3) moderate, (4) a great deal, (5) a very great  
 deal, (5) a very great deal, (5) a very great deal, (4) a great  
 deal, (3) moderate, (4) a great deal, (3) moderate, (4) a great  
 deal, (3) moderate, (5) a very great deal, NOA, (5) a very great  
 deal, (5) a very great deal, (4) a great deal, (3) moderate,  
 (5) a very great deal, (5) a very great deal, (4) a great deal,  
 (4) a great deal, (3) moderate, (4) a great deal, (5) a very great  
 deal, (4) a great deal, (3) moderate, (5) a very great deal.
21. NOA, NOA, (4) Luke, NOA, NOA, NOA, (1) Mark, (2) Jeremiah,  
 (1) Mark, NOA, (3) Isaiah, (4) Luke, (4) Luke, NOA, (4) Luke, NOA,

(3) Isaiah, (4) Luke, NOA, NOA, NOA, (3) Isaiah, (4) Luke,  
(3) Isaiah, (3) Isaiah, (4) Luke, NOA, (4) Luke, NOA, (4) Luke,  
NOA, NOA, NOA, NOA.

22. (1) the assumption of Mary, (1) the assumption of Mary, (4) speak  
in tongues, NOA, (1) the assumption of Mary, (1) the assumption of  
Mary, (1) the assumption of Mary, NOA, (1) the assumption of Mary,  
(1) the assumption of Mary, (1) the assumption of Mary, NOA,  
(1) the assumption of Mary, (1) the assumption of Mary, (1) the  
assumption of Mary, (1) the assumption of Mary, (1) the assumption  
of Mary, NOA, (1) the assumption of Mary, NOA, NOA, (1) the  
assumption of Mary, (1) the assumption of Mary, (1) the assumption  
of Mary, (1) the assumption of Mary, (1) the assumption of Mary,  
NOA, NOA, NOA, NOA, NOA, (1) the assumption of Mary, (1) the  
assumption of Mary, (1) the assumption of Mary.
23. (3) Aldersgate, (3) Aldersgate, (1) Cokesbury, (3) Aldersgate,  
(3) Aldersgate, (1) Cokesbury, (3) Aldersgate, NOA, (1) Cokesbury,  
(3) Aldersgate, (3) Aldersgate, NOA, (1) Cokesbury, (3) Aldersgate,  
(3) Aldersgate, (4) Savannah, (1) Cokesbury, (1) Cokesbury,  
(3) Aldersgate, NOA, (3) Aldersgate, (3) Aldersgate,  
(3) Aldersgate, (2) Downing Street, (3) Aldersgate, (3) Aldersgate,  
NOA, (3) Aldersgate, NOA, NOA, (3) Aldersgate, NOA, NOA,  
(3) Aldersgate.
24. NOA, NOA, (3) 1750-1800, NOA, (2) 1700-1750, (4) 1800-1850,  
(3) 1750-1800, NOA, (3) 1750-1800, NOA, (3) 1750-1800, NOA,  
(2) 1700-1750, NOA, NOA, NOA, (2) 1700-1750, NOA, NOA, NOA,  
NOA, (2) 1700-1750, (3) 1750-1800, (4) 1800-1850, (3) 1750-1800,  
(2) 1700-1750, NOA, (2) 1700-1750, NOA, NOA, NOA, NOA, NOA,  
(2) 1700-1750.
- (1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree,  
5 = strongly disagree. \* = evaluate the answers as follows: 5=1, 1=5,  
4=2, 2=4, 3 stays the same).
25. 3, 1, 1, 1, 4, NOA, 4, NOA, 2, 5, 2, 1, 2, 1, 5, NOA, 2, 3, 2, NOA,  
NOA, 3, 5, 2, 1, 4, NOA, 1, 1, 5, NOA, NOA, 3, 4.
26. 2, 1, 1, 1, 1, 2, 4, NOA, 4, 5, 4, 1, 2, 5, 5, NOA, 4, 4, 5, 2,  
NOA, 5, 5, 4, 4, 4, NOA, 4, 4, 5, NOA, NOA, 4, 5.
27. \* 2, 1, 1, 1, 4, 2, 1, NOA, 2, 4, 2, 1, 1, 5, 5, NOA, 1, 1, 3, 4,  
NOA, 1, 1, 2, 1, 1, NOA, 1, 1, 4, NOA, NOA, 4, 4.
28. 3, 1, 1, 5, 2, 4, 2, NOA, 3, 3, 3, 2, 1, 5, 1, NOA, NOA, NOA, 3,  
NOA, NOA, 5, 5, 4, 4, 1, NOA, 4, NOA, NOA, NOA, NOA, 3, 2.
29. 4, 1, 4, 1, 5, NOA, 5, NOA, 4, 4, 5, 5, 2, 5, 5, NOA, 5, 4, NOA,  
NOA, NOA, 5, 5, 4, 4, 5, NOA, 5, NOA, 5, NOA, NOA, 5, 4.

30. 2, 1, 5, 5, 2, 4, 4, NOA, 3, 4, 3, 4, 4, 5, 1, NOA, 3, 4, 1, NOA, NOA, 5, 3, 4, 5, 4, NOA, 5, 5, 5, NOA, NOA, 2, 4.
31. 4, 1, 4, 1, 5, 5, 4, NOA, 4, 2, 5, 4, 2, 5, 5, NOA, 5, 4, 1, NOA, NOA, 5, 5, 3, 5, 5, NOA, 5, 4, 5, NOA, NOA, 4, 1.
32. 2, 1, 4, 1, 1, NOA, 2, NOA, 3, 2, 4, 2, 2, 5, 1, NOA, 4, 4, 1, NOA, NOA, 5, 4, 4, 5, 5, NOA, 5, NOA, 5, NOA, NOA, 4, 5.
33. 3, 1, 1, 1, 3, 1, 2, NOA, 3, 3, 1, 1, 3, 1, 2, NOA, 2, 2, 3, 5, NOA, 1, 2, 2, 3, 4, NOA, 1, 2, 3, NOA, NOA, 3, 2.
- 34.\* 3, 2, 1, 1, 1, 1, 2, NOA, 2, 3, 1, 1, 2, 3, 4, NOA, 2, 2, 3, 3, NOA, 1, 1, 2, 2, 2, NOA, 1, 1, 1, NOA, NOA, 2, 3.
- 35.\* 3, 2, 1, 1, 1, 1, 2, NOA, 2, 2, 1, 1, 3, 3, 1, NOA, 2, 2, 1, NOA, NOA, 1, 2, 2, 2, 1, NOA, 1, 1, 1, NOA, NOA, 2, 1.

ANALYSIS SHEET ON APPENDIX B  
(WORTHINGTON, LADIES, & ADULT CLASSES)

5-21-91

1. The number of years at the present address are classified as follows:
 

A. 2-3 years	-	1
B. 3-5 years	-	4
C. 5-10 years	-	6
D. 10-15 years	-	1
E. 15-20 years	-	3
F. 20-25 years	-	2
G. 25+ years	-	17

The average on the low side is 16.58 years.  
 The average on the high side is 18.62+ years.  
 The middle average is 17.60+ years.

2. Occupations are classified as follows:
 

A. Not employed	-	16	(48.49%)
B. Housewife	-	3	(9.09%)
C. Professional/technical worker	-	8	(24.24%)
D. Business, proprietor, public official	-	3	(9.09%)
E. Secretary, clerical, or sales worker	-	1	(3.03%)
F. Manager, craftsman	-	2	(6.06%)
G. NOA	-	1	

3. Educational levels are classified as follows:
 

A. Some high school	-	1
B. High school graduate	-	13
C. Some college	-	3
D. College graduate	-	12
E. Graduate or professional work	-	4
F. Masters degree	-	1

The overall average in educational years is 14.41 if you consider some high school as 10 years, some college as 14 years, and graduate, professional, or masters degree as 18 years.

4. Ages are classified as follows:
 

A. 50-59 years	-	4
B. 60-69 years	-	17,
C. 70+ years	-	13

The average age on the low side is 62.64 years.  
 The average age on the high side is 68.21+ years.  
 The average middle age is 65.43+ years.

5. There were 11 females and 23 males who filled out appendix b.

Females = 32.35% of the group, while males = 67.65% of the group.

6. Domestics were classified as follows:
  - A. Married - 26 (76.47%)
  - B. Divorced - 1 (2.94%)
  - C. Widowed - 6 (17.65%)
  - D. Separated - 1 (2.94%)
7. Methods of joining the church were classified as follows:
  - A. Profession of faith - 7 (20.59%)
  - B. Transfer from another Methodist Church - 21 (61.76%)
  - C. Transfer from another denomination - 6 (17.65%)
8. The length of membership in this church is classified as follows:
  - A. Less than a year - 1
  - B. 1-2 years - 1
  - C. 2-4 years - 2
  - D. 5-10 years - 1
  - E. 10-15+ years - 29

The average membership on the low side is 8.85 years.

The average membership on the high side is 13.41+ years.

The average membership in the middle is 11.13+ years.

9. The method of first contact with the church is classified as follows:
  - A. Family took me - 6 (18.18%)
  - B. Invitation of a member - 7 (21.21%)
  - C. Friend took me - 1 (3.03%)
  - D. I just attended - 17 (51.52%)
  - E. Wife was a member, pastoral visit - 2 (6.06%)
  - F. NOA - 1
10. Involvement in numbers of work areas are classified as follows:
  - A. None - 4
  - B. 1 - 7
  - C. 2 - 8
  - D. 3 - 5
  - E. 4 - 3
  - F. 5-9 - 4
  - G. 10+ - 1
  - H. NOA - 2

The average number of work areas per person on the low side is 2.35 groups.

The average number of work areas per person on the high side is 2.82+ groups.

The average number of groups per person in the middle is 2.59+.

11. The number of hours spent in church activities over the last month is classified as follows:
- |            |   |   |
|------------|---|---|
| A. Under 1 | - | 1 |
| B. 1-2     | - | 6 |
| C. 2-3     | - | 2 |
| D. 3-4     | - | 2 |
| E. 4-5     | - | 4 |
| F. 5-9     | - | 5 |
| G. 10-14   | - | 5 |
| H. 15+     | - | 7 |
| I. NOA     | - | 2 |

The average number of hours on the low side is 6.66.  
 The average number of hours on the high side is 8.34+.  
 The average number of hours in the middle is 7.50+.

12. The person contacted in the case of a crisis is classified as follows:
- |                          |   |    |          |
|--------------------------|---|----|----------|
| A. No one                | - | 3  | (9.09%)  |
| B. Church school teacher | - | 1  | (3.03%)  |
| C. Preacher              | - | 27 | (81.82%) |
| D. Don't know            | - | 2  | (6.06%)  |
| E. NOA                   | - | 1  |          |

13. Worship attendance over the past year is classified as follows:
- |                                |   |    |
|--------------------------------|---|----|
| A. None                        | - | 3  |
| B. Less than 6 times quarterly | - | 5  |
| C. 6-11 times                  | - | 1  |
| D. 24-47 times                 | - | 10 |
| E. 48+ times                   | - | 13 |
| F. NOA                         | - | 2  |

The average number of times annually in worship on the low side is 27.81 times.  
 The average number of times annually in worship on the high side is 37.66+ times.  
 The average number of times annually in worship in the middle is 32.74+ times.

14. Over the last seven days, did you engage in any of the following activities?
- |  |                            |                             |
|--|----------------------------|-----------------------------|
| 1. Religious radio or TV...                | yes - 17, no - 10, NOA - 7 | (yes = 62.96%, no = 37.04%) |
| 2. Blessings at meals.....                 | yes - 33, no - 0, NOA - 1  | (yes = 100%, no = 0%)       |
| 3. Family devotions.....                   | yes - 16, no - 9, NOA - 9  | (yes = 64%, no = 36%)       |
| 4. Talked religion in social settings..... | yes - 23, no - 4, NOA - 7  |                             |



- (yes = 85.19%, no = 14.81%)
5. Visited with minister...yes - 6, no - 18, NOA - 10  
(yes = 25%, no = 75%)
6. Attended church.....yes - 33, no - 0, NOA - 1  
(yes = 100%, no = 0%)
7. Helped the needy.....yes - 20, no - 7, NOA - 7  
(yes = 74.07%, no = 25.93%)
8. Prayed, read religious material.....yes - 30, no - 1, NOA - 3  
(yes = 96.77%, no = 3.23%)
9. Any other religious activities.....yes - 11, no - 7, NOA - 16  
(yes = 61.11%, no = 38.89%)
15. Involvement in church activities now as compared to a year ago is classified as follows:
- A. More - 7 (21.21%)  
B. Less - 4 (12.12%)  
C. The same - 22 (66.67%)  
D. NOA - 1
16. Attitudes toward Negroes attending church activities are classified as follows:
- A. Favor it - 14 (43.75%)  
B. Uncertain - 18 (56.25%)  
C. NOA - 2
17. Attitudes toward Negroes becoming members of the church are classified as follows:
- A. Favor it - 12 (36.36%)  
B. Opposed - 4 (12.12%)  
C. Uncertain - 17 (51.52%)  
D. NOA - 1
18. Attitudes of the church toward the use of alcohol are classified as follows:
- A. Teach temperance - 17 (51.52%)  
B. Teach abstinence - 15 (45.45%)  
C. Uncertain - 1 (3.03%)  
D. NOA - 1
19. The distances of one way travel to church are classified as follows:
- A. Under ½ mile - 12  
B. Under 1 mile - 4  
C. 1-2 miles - 7  
D. 2-3 miles - 4  
E. 3-4 miles - 2  
F. 5+ miles - 4  
G. NOA - 1

The average one way travel to church on the low side is 1.42 miles.  
 The average one way travel to church on the high side is 1.94+ miles.  
 The average one way travel to church in the middle is 1.68+ miles.

20. The willing efforts spent on the life of the church are classified as follows:

A. Moderate effort	-	7 (21.21%)
B. A great deal of effort	-	12 (36.36%)
C. A very great deal of effort	-	14 (42.43%)
D. NOA	-	1

21. The answers to a request for the proper biblical book are classified as follows:

A. Mark	-	2
B. Jeremiah	-	1
C. Isaiah	-	5
D. Luke	-	9
E. NOA	-	17

14.71% gave the correct answer to the request.

22. The answers to the request for what is "not" found in the Bible are classified as follows:

A. The assumption of Mary	-	22
B. Speaking in tongues	-	1
C. NOA	-	11

64.71% gave the correct answer to the request.

23. The answers to the request for where John Wesley had his spiritual experience are classified as follows:

A. Cokesbury	-	6
B. Downing Street	-	1
C. Aldersgate	-	18
D. Savannah	-	1
E. NOA	-	8

52.94% gave the correct answer to the request.

24. The answers to the request for the period of time in which the Methodist movement officially became an independent denomination are classified as follows:

A. 1700-1750	-	7
B. 1750-1800	-	6
C. 1800-1850	-	2
D. NOA	-	19

17.65% gave the correct answer to the request.

The following are the average scores for #25-#35:

25. 2.61

26. 3.46

27. 3.82

28. 2.91

29. 4.20

30. 3.59

31. 3.81

32. 3.24

33. 2.17

34. 4.10

35. 4.40

(the answers to numbers 27, 34, and 35 were calculated as follows: 5=1, 1=5, 4=2, 2=4, 3 remains constant. The overall average of #27-#35 is 3.58. This places the group in the "middle commitment" category. The categories are classified as follows: low commitment = 2.62 - 3.32, middle commitment = 3.35 - 3.70, and high commitment = 3.72 - 5.00).

RESPONSE DATA SHEET ON APPENDIX C  
(WORTHINGTON, LADIES, & ADULT CLASSES)

5-5-91

- A. (1) male, (1) male, (2) female, (2) female, (2) female, (2) female,  
(1) male, (1) male, (2) female, (1) male, (2) female, (2) female,  
(2) female, (2) female, (2) female, (2) female, (2) female,  
(2) female, (2) female, (2) female, (2) female, (2) female,  
(2) female, (2) female, (1) male, (1) male, (2) female, (2) female,  
(2) female, (1) male, (1) male, (1) male, (1) male, (2) female,  
(2) female, (1) male, (1) male, (1) male, (1) male, (2) female.
- B. (6) above 59, (5) 50-59, (6) above 59, (6) above 59, (5) 50-59,  
(6) above 59, (6) above 59, (6) above 59, (6) above 59, (5) 50-59,  
(4) 40-49, (6) above 59, (6) above 59, (6) above 59, (6) above 59,  
(6) above 59, (6) above 59, (6) above 59, (6) above 59, (6) above  
59, (6) above 59, (6) above 59, (6) above 59, (6) above 59,  
(6) above 59, (6) above 59, (6) above 59, (5) 50-59, (6) above 59,  
(5) 50-59, (6) above 59, (6) above 59, (6) above 59, (6) above 59,  
(6) above 59, (6) above 59, (6) above 59, (6) above 59, (6) above  
59, (6) above 59.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree,  
5 = strongly disagree. \* = statement is in the negative. In evaluating  
the answers to the negative statements, the numbers must be changed as  
follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same. Thus, the lower the  
overall average, the more positive the total response).

1. 2, 1, 2, 1, 2, 1, 1, 5, 2, 2, 2, 3, 1, 2, 1, 5, 4, 1, 1, 1, 1, 1,  
2, 1, 1, 2, 1, 2, 2, 2, 2, 5, 1, 1, 1, 1, 1, 1, 5, 5.
2. 2, 3, 2, 1, 1, NOA, NOA, 5, 2, 1, 1, 2, NOA, NOA, 1, 2, 5, 1, 1, 1,  
2, 1, 1, 1, 2, 2, 1, 1, 2, 1, 2, 5, 1, 1, NOA, 1, 1, 1, 5, 4.
3. \* 3, 2, 2, 1, 4, NOA, 5, NOA, 4, 4, 4, 2, NOA, 2, 1, 4, 4, 1, 4, 5,  
5, 5, 5, 5, 4, 3, 3, 5, 5, 5, 4, 1, 5, 5, NOA, 1, 2, 1, NOA, 4.
4. 2, 2, 1, 2, 2, NOA, 1, NOA, 2, 1, 1, 3, NOA, 3, 2, 2, 5, 1, 2, 1,  
1, 1, 2, 1, 2, 1, 4, 2, 2, 2, 2, 5, 3, 4, NOA, 1, 2, 2, 4, 3.
5. \* 1, 5, 4, 1, 4, NOA, 5, NOA, 4, 4, NOA, 4, NOA, NOA, 1, 2, 1, 5, 5,  
5, 4, 5, 5, 2, 4, 5, NOA, 5, 5, 4, 5, 1, 1, 4, 1, 2, 2, 5, NOA,  
NOA.
6. 2, 2, 2, 1, 1, NOA, 2, 5, 2, 2, 1, 2, NOA, 3, 1, 1, 5, 3, 1, 1, 1,  
1, 2, 1, 2, 1, 5, 1, 2, 2, 2, 5, 1, 2, NOA, 1, 2, 1, 5, 5.
7. \* 2, 4, 5, 5, 5, NOA, 4, NOA, 3, 3, NOA, 4, NOA, NOA, 2, 5, 1, 5, 5,  
5, 5, 5, 5, 1, 5, 4, 5, 4, 5, 5, 4, 1, 4, 5, NOA, 2, 2, 5, NOA,  
NOA.

8. \* 1, 4, 5, 1, 3, NOA, 5, NOA, 5, 5, 1, 4, NOA, NOA, NOA, 5, 5, 5, 4, 5, 5, 5, 5, 5, 4, 4, 3, 5, 5, 4, 5, 1, 3, 4, NOA, 1, 2, 4, NOA, NOA.
9. \* 2, 4, 4, 3, 4, NOA, 4, NOA, 4, 4, NOA, 2, NOA, 2, 1, 1, 3, 3, 5, 5, 5, 5, 5, 1, 5, 1, 3, 4, 5, 5, 4, 1, 1, 4, NOA, 1, 2, 5, NOA, NOA.
10. \* 2, 3, 4, 5, 3, NOA, 5, NOA, 1, 2, 3, 4, NOA, NOA, 2, 5, 1, 5, 4, 5, 5, 4, 5, 4, 2, 2, 2, 5, 5, 4, 5, 1, 3, 4, NOA, 1, 3, 3, NOA, 3.
11. 2, 3, 1, 1, 2, NOA, 1, 5, 3, 2, NOA, 2, NOA, NOA, 2, 4, 1, 3, 1, 1, 2, 1, 1, 1, 2, 5, 3, 1, 2, 1, 2, 5, 1, 2, NOA, 1, 1, 1, NOA, 3.
12. 3, 2, 2, 3, 2, NOA, 3, 5, 2, 2, 4, 3, NOA, 2, 2, 4, 5, 1, 2, 2, 1, 1, 1, 1, 2, 2, 2, 4, 2, 2, 2, 4, 2, 1, 1, 1, 2, 2, NOA, 2.
13. \* 2, 4, 5, 5, 5, NOA, 4, NOA, 2, 3, NOA, 4, NOA, NOA, 1, 5, 1, 5, 5, 4, 2, 5, 5, 5, 4, 3, 4, 3, 5, 4, 4, 1, 4, 4, NOA, 1, 2, 3, NOA, NOA.
14. 2, 1, 1, 1, 1, NOA, 1, 5, 2, 2, NOA, 2, NOA, NOA, 1, 1, 1, 1, 2, 2, 1, 1, NOA, 1, 3, 2, 1, 4, 1, 2, 2, 4, 2, 1, NOA, 1, 2, 1, NOA, NOA.
15. 1, 2, 1, 1, 2, NOA, 2, 5, 3, 1, 1, 2, NOA, 1, 1, 1, 1, 1, 1, 1, 1, 1, 2, 1, 1, 1, 1, 1, 2, 1, 2, 5, 1, 2, 1, 1, 1, 2, 5, 4.
16. 2, 3, 1, 1, 2, NOA, 3, 1, 2, 2, NOA, 2, NOA, NOA, 2, 3, 1, 2, 1, 2, 4, 1, 1, 1, 2, 3, 1, 5, 4, 3, 2, 1, 3, 2, NOA, 1, 2, 1, NOA, 3.
17. 3, 3, 2, 1, 3, NOA, 3, NOA, 4, 2, NOA, 3, NOA, NOA, 3, 3, 1, 1, 2, 2, 5, 1, 2, 1, 2, 5, 2, 4, 2, 3, 2, 1, 3, 1, 1, 1, 3, 2, 5, NOA.
18. 3, 2, 1, 1, 3, NOA, 2, 5, 3, 3, NOA, 3, NOA, 3, 2, 3, 1, 2, 2, 2, 2, 1, 2, 1, 2, 3, 2, 5, 2, 3, 2, 4, 3, 1, NOA, 1, 2, 1, 5, 3.
19. \* 4, 4, 5, 5, 5, NOA, 3, NOA, 4, 4, 5, 4, NOA, NOA, 2, 5, 5, 5, 4, 5, 5, 5, 5, 4, 3, 4, 5, 1, 4, 4, 1, 3, 4, NOA, 1, 2, 4, NOA, NOA.
20. \* 5, 4, 5, 5, 4, NOA, 4, NOA, 2, 3, NOA, 3, NOA, NOA, 2, 5, 5, 5, 5, 5, 4, 5, 5, 1, 4, 4, 3, 3, 5, 4, 5, 1, 1, 4, NOA, 1, 2, 2, NOA, NOA.
21. \* 3, 4, 4, NOA, 3, NOA, 4, NOA, 2, 2, NOA, 2, NOA, 1, NOA, 3, 2, 5, 4, 4, 4, 5, 5, 1, 3, 4, 4, 5, 5, 4, 5, 1, 3, 4, NOA, 1, 2, 5, NOA, NOA.
22. 2, 3, 2, 1, 2, NOA, 2, NOA, 3, 2, 2, 3, NOA, NOA, 2, 2, 1, 1, 1, 1, 1, 1, 2, 2, 2, 1, 1, 3, 2, 2, 2, 4, 1, 2, 1, 1, 2, 2, NOA, 4.

23. \* 4, 4, 5, 3, 3, NOA, 4, 3, 2, 3, NOA, 2, NOA, 1, 3, 3, 5, 2, 5, 4,  
3, 5, 5, 5, 2, 4, 4, 5, 5, 5, 2, 1, 1, 5, NOA, 1, 2, 1, NOA, NOA.
24. 2, 2, 2, 2, 2, NOA, 2, NOA, 4, 2, NOA, 3, NOA, 1, 1, 2, 1, 1, 1, 1,  
1, 1, 1, 1, 2, 2, 1, 5, 2, 2, 5, 4, 1, 1, NOA, 1, 2, 1, 5, 3.

ANALYSIS SHEET ON APPENDIX C  
(WORTHINGTON, LADIES, & ADULT CLASSES)

5-5-91

- A. There were 15 males and 25 females who filled out the appendix c form on 5-5-91.
- B. The number of those in certain age brackets, who filled out the appendix c form, are as follows:
  - 1. 40-49 years - 1
  - 2. 50-59 years - 5
  - 3. Above 59 years - 34

The average low age of this group is 57.40 years.  
The average high age of this group is 58.75+ years.  
The middle average age is 58.08+ years.

- 1. TGS (total group score) = 78, MS (mean score) = 1.95, +S (positive score - numbers below the mean score) = 20, -S (negative score - numbers above the mean score) = 20.
- 2. TGS = 66, MS = 1.89, +S = 19, -S = 16, NOA = 5.
- 3. TGS = 90, MS = 2.57, +S = 21, -S = 14, NOA = 5.
- 4. TGS = 77, MS = 2.14, +S = 27, -S = 9, NOA = 4.
- 5. TGS = 81, MS = 2.53, +S = 21, -S = 11, NOA = 8.
- 6. TGS = 79, MS = 2.14, +S = 29, -S = 8, NOA = 3.
- 7. TGS = 67, MS = 2.09, +S = 23, -S = 9, NOA = 8.
- 8. TGS = 69, MS = 2.16, +S = 23, -S = 9, NOA = 8.
- 9. TGS = 90, MS = 2.73, +S = 18, -S = 15, NOA = 7.
- 10. TGS = 89, MS = 2.62, +S = 17, -S = 17, NOA = 6.
- 11. TGS = 69, MS = 2.03, +S = 25, -S = 9, NOA = 6.
- 12. TGS = 84, MS = 2.27, +S = 27, -S = 10, NOA = 3.
- 13. TGS = 78, MS = 2.44, +S = 20, -S = 12, NOA = 8.
- 14. TGS = 55, MS = 1.72, +S = 17, -S = 15, NOA = 8.
- 15. TGS = 64, MS = 1.68, +S = 24, -S = 14, NOA = 2.
- 16. TGS = 70, MS = 2.06, +S = 24, -S = 10, NOA = 6.

17.	TGS = 82,	MS = 2.41,	+S = 19,	-S = 15,	NOA = 6.
18.	TGS = 86,	MS = 2.39,	+S = 21,	-S = 15,	NOA = 4.
19.	TGS = 69,	MS = 2.09,	+S = 25,	-S = 8,	NOA = 7.
20.	TGS = 76,	MS = 2.38,	+S = 20,	-S = 12,	NOA = 8.
21.	TGS = 82,	MS = 2.65,	+S = 17,	-S = 14,	NOA = 9.
22.	TGS = 66,	MS = 1.89,	+S = 12,	-S = 23,	NOA = 5.
23.	TGS = 92,	MS = 2.71,	+S = 16,	-S = 18,	NOA = 6.
24.	TGS = 70,	MS = 2.00,	+S = 28,	-S = 7,	NOA = 5.
TOTALS	1,829	53.54 (MS)	513 (+) (62.33%)	310 (-) (37.67%)	137 (NOA)
AVERAGES	76.21	2.23	21.38	12.92	5.71

The results of this study (5-5-91) show an overall positive response margin of 24.66%.



RESPONSE DATA SHEET ON APPENDIX C  
(WORTHINGTON, LADIES, & ADULT CLASSES)

5-12-91

A. (2) female, (1) male, (2) female, (2) female, (2) female,  
(2) female, (2) female, (2) female, (2) female, (2) female,  
(2) female, (2) female, (1) male, (1) male, (1) male, (1) male,  
(1) male, (1) male, (1) male, (2) female, (1) male, (1) male,  
(2) female, (2) female, (2) female, (1) male, (1) male, (1) male,  
(2) female, (1) male, (2) female.

B. (6) above 59, (6) above 59, (6) above 59, (6) above 59, (6) above  
59, (5) 50-59, (6) above 59, (6) above 59, (6) above 59, (6) above  
59, (6) above 59, (6) above 59, (6) above 59, (5) 50-59, (6) above  
59, (6) above 59, (6) above 59, (6) above 59, (6) above 59,  
(6) above 59, (6) above 59, (6) above 59, (6) above 59, (6) above  
59, (6) above 59, (6) above 59, (5) 50-59, (6) above 59, (6) above  
59, (5) 50-59, (6) above 59.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree,  
5 = strongly disagree. \* = statement is in the negative. In evaluating  
the answers to the negative statements, the numbers must be changed as  
follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same. Thus, the lower the  
overall average, the more positive the total response).

1. 5, 2, 2, 1, 2, 1, 1, 2, 1, 1, 2, 1, 1, 1, 1, 2, 2, NOA, 1, 1, 1, 1,  
2, 1, 1, 4, 1, 1, 1, 3, 1.

2. 5, 2, 3, 1, NOA, 2, 1, 1, 1, 1, 1, 1, 1, 1, 2, 2, 1, 4, 2, 1, 2, 2, 1,  
2, 1, NOA, 4, 3, 1, 1, 2, NOA.

3. \* 1, 3, 4, 3, 2, 5, 4, 2, 5, 5, 5, 4, 1, 5, 2, 5, 4, NOA, NOA, 5, 5,  
5, 3, 4, 5, 1, 5, 5, 5, 2, NOA.

4. 2, 2, 2, 1, 1, 2, 4, 1, 1, 4, 2, 1, 2, 2, 2, 2, 2, 3, NOA, 2, 2, 2,  
2, 1, 1, 1, 2, 1, 1, 2, NOA.

5. \* 2, 2, 4, 2, 2, 4, 4, 1, 5, 5, 5, 5, 2, 4, 2, 4, 4, NOA, NOA, 2,  
NOA, 4, 3, 4, NOA, 1, 5, NOA, 4, 3, NOA.

6. 4, 2, 2, 1, 2, 1, 2, 1, 1, 1, 1, 1, 1, 2, 2, 1, 1, 2, 1, 1, 2, 1,  
2, 1, 1, 1, 2, 5, 2, 2, NOA.

7. \* 5, 4, 4, NOA, NOA, 4, 4, 1, 5, 5, 5, 5, 5, 4, 1, 4, 5, NOA, NOA, 5,  
5, 5, 4, 4, NOA, 5, 4, 5, 5, 3, NOA.

8. \* 5, 4, 5, 4, 4, 4, 4, 4, 5, 5, 5, 5, 1, 5, 5, 4, 5, 2, NOA, 5, 5, 5,  
4, 5, 5, 1, 5, 5, 5, 4, NOA.

9. \* 5, 4, 4, 4, 3, 4, 4, 4, 5, 5, 5, 5, 5, 5, 5, 5, 4, 4, 2, NOA, 5, NOA,  
5, 3, 5, 5, 1, 4, 4, 5, 4, NOA.

- 10.\* 1, 2, 4, 2, 1, 4, 4, 1, 5, 2, 2, 5, 1, 5, 4, 4, 5, 3, NOA, 2, 2, 2,  
2, 3, 2, 3, 3, 4, 5, 2, NOA.
11. 2, 2, 2, 2, 3, 2, 1, 1, 1, 1, 1, 3, 1, 2, 1, 2, 2, 2, 1, 1, 1, 2,  
2, 2, 1, 2, 2, 1, 1, 3, NOA.
12. 2, 3, 2, 2, 3, 1, 4, 2, 1, 1, 1, 1, 1, 1, 1, 2, 3, NOA, NOA, 1, 2,  
3, 2, 2, 1, 1, 2, 1, 2, 3, NOA.
- 13.\* 4, 2, 4, 4, 2, 4, 4, 4, 5, 5, 5, 5, 4, 4, 2, 4, 4, 2, NOA, 5, 5, 4,  
4, 4, NOA, 1, 5, 5, 4, 3, NOA.
14. 1, 3, 2, 2, 1, NOA, 2, NOA, NOA, 2, 1, 1, 1, 2, 2, 2, 1, 2, 1, 1,  
1, NOA, 3, 2, 1, 1, 2, 2, 2, 5, NOA.
15. 2, 2, 2, 1, 3, 1, 2, 1, 1, 2, 1, 3, 1, 1, 2, 2, 1, 1, NOA, 1, 1, 2,  
2, 2, 1, 1, 2, 2, 1, 2, NOA.
16. 1, 2, 5, 1, 2, 5, 2, 3, 1, 5, 3, 1, 4, 3, 2, 4, 5, 2, 1, 2, 1, 1,  
2, 2, NOA, 1, 3, 2, 2, 2, NOA.
17. 2, 2, 2, 2, 1, 1, 4, 3, 1, 2, NOA, 4, 5, 3, 2, 4, 2, 2, 1, 2, 3, 2,  
4, 4, 1, 1, 3, 2, 3, 4, NOA.
18. 2, 2, 3, 3, 3, 1, 2, 2, 2, 1, 2, 1, 1, 2, 2, 2, 2, 2, 1, 2, 2, 1,  
3, 2, 1, 1, 2, 2, 2, 4, NOA.
- 19.\* NOA, 4, 4, 4, 3, 5, 4, 4, 5, 5, 5, 5, 3, 4, 2, 4, 1, 2, NOA, 1,  
NOA, 5, 4, 4, 1, 5, 4, 5, 5, 4, NOA.
- 20.\* 5, 3, 4, 3, 1, 4, 4, 4, 5, 5, 5, 1, 5, 5, 5, 4, 4, 3, NOA, 5, 5, 5,  
2, 4, NOA, 3, 4, 4, 5, 2, NOA.
- 21.\* 4, 3, 3, 3, NOA, 4, NOA, 4, 5, 5, 5, NOA, 2, 4, 5, 4, 4, 3, NOA, 5,  
5, 5, 2, 4, NOA, 1, 4, 4, 4, 2, NOA.
22. 4, 2, 2, 2, 2, 2, 2, 2, 1, 1, 1, 5, 1, 2, 5, 2, 1, 2, 1, 1, 1, 1,  
3, 1, NOA, 1, 2, 4, 1, 3, NOA.
- 23.\* NOA, 3, 3, 3, 2, 5, 4, 4, 5, 5, 4, 5, 5, 4, 1, 4, 4, 3, NOA, 5,  
NOA, 5, 2, 4, 1, 5, 5, 4, 4, 4, NOA.
24. 1, 2, 2, 1, 2, 1, 1, 1, 1, 1, 2, 1, 1, 2, 2, 2, 2, 2, 1, 1, 2, 1,  
2, 1, 1, 1, 2, 1, 1, 2, NOA.

ANALYSIS SHEET ON APPENDIX C  
(WORTHINGTON, LADIES, & ADULT CLASSES)

5-12-91

- A. There were 14 males and 17 females who filled out the appendix c form on 5-12-91.
- B. The number of those in certain age brackets, who filled out the appendix c form, are as follows:
  - 1. 50-59 years - 4
  - 2. above 59 years - 27

The average low age of this group is 57.84 years.  
The average high age of this group is 59+ years  
The middle average age is 58.42+ years.

- 1. TGS (total group score) = 47, MS (mean score) = 1.57,  
+S (positive score - numbers below the mean score) = 19,  
-S (negative score - numbers above the mean score) = 11,  
NOA (no answer) = 1.
- 2. TGS = 51, MS = 1.82, +S = 14, -S = 14, NOA = 3.
- 3. TGS = 63, MS = 2.25, +S = 18, -S = 10, NOA = 3.
- 4. TGS = 53, MS = 1.83, +S = 10, -S = 19, NOA = 2.
- 5. TGS = 67, MS = 2.68, +S = 14, -S = 11, NOA = 6.
- 6. TGS = 49, MS = 1.63, +S = 16, -S = 14, NOA = 1.
- 7. TGS = 44, MS = 1.76, +S = 13, -S = 12, NOA = 6.
- 8. TGS = 49, MS = 1.69, +S = 17, -S = 12, NOA = 2.
- 9. TGS = 50, MS = 1.79, +S = 13, -S = 15, NOA = 3.
- 10. TGS = 89, MS = 3.06, +S = 15, -S = 14, NOA = 2.
- 11. TGS = 50, MS = 1.67, +S = 13, -S = 17, NOA = 1.
- 12. TGS = 51, MS = 1.82, +S = 12, -S = 16, NOA = 3.
- 13. TGS = 60, MS = 2.14, +S = 22, -S = 6, NOA = 3.
- 14. TGS = 46, MS = 1.77, +S = 11, -S = 15, NOA = 5.
- 15. TGS = 46, MS = 1.59, +S = 14, -S = 15, NOA = 2.
- 16. TGS = 70, MS = 2.41, +S = 19, -S = 10, NOA = 2.

17.	TGS = 72,	MS = 2.48,	+S = 17,	-S = 12,	NOA = 2.
18.	TGS = 58,	MS = 1.93,	+S = 8,	-S = 22,	NOA = 1.
19.	TGS = 60,	MS = 2.22,	+S = 20,	-S = 7,	NOA = 4.
20.	TGS = 59,	MS = 2.11,	+S = 20,	-S = 8,	NOA = 3.
21.	TGS = 56,	MS = 2.24,	+S = 17,	-S = 8,	NOA = 6.
22.	TGS = 58,	MS = 2.00,	+S = 23,	-S = 6,	NOA = 2.
23.	TGS = 59,	MS = 2.19,	+S = 19,	-S = 8,	NOA = 4.
24.	TGS = 43,	MS = 1.43,	+S = 17,	-S = 13,	NOA = 1.
TOTALS	1,350	48.08 (MS)	381 (+) (56.36%)	295 (-) (43.64%)	68 (NOA)
AVERAGES	56.25	2.00	2.13	1.65	2.83

The results of this study (5-12-91) show an overall positive response margin of 12.72%.

RESPONSE DATA SHEET ON APPENDIX C  
(WORTHINGTON, LADIES, & ADULT CLASSES)

5-19-91

- A. (2) female, (1) male, (1) male, (1) male, (1) male, (2) female,  
(2) female, (1) male, (1) male, (2) female, (2) female, (2) female,  
(2) female, (1) male, (1) male, (2) female, (2) female, (1) male,  
(2) female, (2) female, (2) female, (1) male.
- B. (6) above 59, (6) above 59, (6) above 59, (6) above 59, (5) 50-59,  
(6) above 59, (6) above 59, (5) 50-59, (5) 50-59, (6) above 59,  
(6) above 59, (6) above 59, (6) above 59, (6) above 59, (6) above  
59, (6) above 59, (6) above 59, (6) above 59, (6) above 59,  
(6) above 59, (6) above 59, (6) above 59.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree,  
5 = strongly disagree. \* = statement is in the negative. In evaluating  
the answers to the negative statements, the numbers must be changed as  
follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same. Thus, the lower the  
overall average, the more positive the total response).

1. 1, 1, 2, 1, 1, 2, 1, 2, 1, 1, 1, 4, 1, 1, 1, 1, 2, 1, 1, 1, 2.
2. 1, 1, 2, 1, 2, NOA, 1, 2, 2, 1, 1, 4, 1, 1, 1, 1, 2, 1, 1, 1, 1, 2.
3. \* 5, NOA, 4, 1, 5, 1, 4, 4, 4, 5, 5, 3, 5, 5, 5, 4, 3, 1, 4, 4, 5, 5.
4. 2, 1, 2, 1, 2, 1, 3, 4, 3, 2, 1, 3, 2, 1, 1, 4, 3, 1, 3, 1, 1, 1.
5. \* 5, NOA, 4, NOA, 4, 2, 5, 4, 5, 5, 4, 4, 4, 4, 1, 4, NOA, 4, 4, NOA,  
5, NOA.
6. 1, 1, 2, 2, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 2, 2, 2, 2, 1, 1, 1, 1.
7. \* 3, NOA, 4, NOA, 4, 4, 4, 3, 3, 5, 4, 4, 4, 3, 5, 4, 4, 3, 4, 5, 5,  
5.
8. \* 5, NOA, 4, NOA, 5, 5, 5, 5, 4, 5, 4, 4, 4, 2, 5, 4, 4, 4, 5, 5, 5,  
5.
9. \* 2, 1, 4, 1, 5, 5, 5, 5, 4, 5, 5, 2, 5, 1, 5, 4, 3, 4, 4, 1, 2, 5.
10. \* 4, NOA, 4, 2, 4, 1, 3, 2, 4, 2, 5, 2, 5, 3, 5, 4, 2, 1, 4, 4, 5, 5.
11. 1, 1, 2, 1, 2, 1, 2, 2, 3, 1, 1, 2, 1, 1, 1, 2, 2, 1, NOA, 2, 2, 1.
12. 1, 1, 2, 1, 2, 5, 2, 2, 2, 1, 2, 3, 2, 2, 1, 2, 3, 1, 2, 2, 1, 2.
13. \* 5, NOA, 4, NOA, 4, 1, 4, 4, 4, 5, 4, 4, 4, 3, NOA, 4, 3, 1, NOA,  
NOA, 5, 5.

14. 1, 1, 4, 2, 3, NOA, 2, 3, 4, 3, 1, 3, 1, 1, 1, 4, 2, 1, 1, NOA, NOA, 2.
15. 1, 1, 2, 1, 1, 1, 2, 2, 2, 1, 1, 2, 1, 1, 1, 2, 2, 1, 1, 2, 1, 1.
16. 1, 1, 2, 2, 2, NOA, 2, 2, 4, 1, 2, 2, 2, 3, 2, 2, 3, 2, 3, NOA, 1, 1.
17. 3, 1, 4, 3, 3, 1, 4, 3, 3, 1, 2, 3, 2, 3, 2, 4, 3, 1, 2, NOA, 1, 2.
18. 1, 1, 2, 3, 3, NOA, 2, 2, 4, 1, 2, 3, 2, 3, 2, 2, 3, 2, 3, NOA, 2, 2.
- 19.\* 5, 1, 4, 5, 4, NOA, 5, 4, 5, 5, 5, 4, 5, 5, 3, 4, 4, 2, 5, NOA, 5, 5.
- 20.\* 5, NOA, 4, 5, 5, NOA, 4, 2, 4, 5, 5, 4, 5, 5, 5, 4, 3, 4, 1, NOA, 5, 5.
- 21.\* 5, NOA, 4, 5, 2, NOA, 4, 3, 4, 5, 5, 2, 5, 2, 5, 3, NOA, 3, NOA, NOA, 5, 4.
22. 1, 1, 2, 1, 2, NOA, 2, 2, 2, 1, 1, 2, 1, 1, 2, 2, 2, 3, 1, NOA, 1, 2.
- 23.\* 5, NOA, 4, 5, 4, NOA, 4, 4, 4, 5, 4, 2, 4, 4, 3, 4, 2, 4, 4, NOA, 5, 5.
24. 1, 1, 2, 1, 2, NOA, 1, 2, 2, 1, 1, 3, 1, 1, 1, 2, 3, 2, 1, NOA, 1, 2.

ANALYSIS SHEET ON APPENDIX C  
(WORTHINGTON, LADIES, & ADULT CLASSES)

5-19-91

- A. There were 10 males and 12 females who filled out the appendix c form on 5-19-91.
- B. The number of those in certain age brackets, who filled out the appendix c form, are as follows:
  - 1. 50-59 - 3
  - 2. Above 59 - 19

The average low age in this group is 57.77 years.  
The average high age of this group is 59+ years.  
The average middle age is 58.39+ years.

- 1. TGS (total group score) = 30, MS (mean score) = 1.36, +S (positive score - numbers below the mean score) = 16, -S (negative score - numbers above the mean score) = 6.

2.	TGS = 30,	MS = 1.43,	+S = 14,	-S = 7,	NOA = 1.
3.	TGS = 44,	MS = 2.10,	+S = 16,	-S = 5,	NOA = 1.
4.	TGS = 43,	MS = 1.95,	+S = 10,	-S = 12.	
5.	TGS = 34,	MS = 2.00,	+S = 15,	-S = 2,	NOA = 5.
6.	TGS = 28,	MS = 1.27,	+S = 16,	-S = 6.	
7.	TGS = 40,	MS = 2.00,	+S = 15,	-S = 5,	NOA = 2.
8.	TGS = 31,	MS = 1.55,	+S = 11,	-S = 9,	NOA = 2.
9.	TGS = 54,	MS = 2.45,	+S = 14,	-S = 8.	
10.	TGS = 55,	MS = 2.62,	+S = 12,	-S = 9,	NOA = 1.
11.	TGS = 32,	MS = 1.52,	+S = 11,	-S = 10,	NOA = 1.
12.	TGS = 42,	MS = 1.91,	+S = 7,	-7 = 15.	
13.	TGS = 38,	MS = 2.24,	+S = 13,	-S = 4,	NOA = 5.
14.	TGS = 40,	MS = 2.11,	+S = 12,	-S = 7,	NOA = 3.
15.	TGS = 30,	MS = 1.36,	+S = 14,	-S = 8.	
16.	TGS = 40,	MS = 2.00,	+S = 16,	-S = 4,	NOA = 2.
17.	TGS = 51,	MS = 2.43,	+S = 10,	-S = 11,	NOA = 1.

18.	TGS = 45,	MS = 2.25,	+S = 13,	-S = 7,	NOA = 2.
19.	TGS = 35,	MS = 1.75,	+S = 11,	-S = 9,	NOA = 2.
20.	TGS = 34,	MS = 1.79,	+S = 10,	-S = 9,	NOA = 3.
21.	TGS = 36,	MS = 2.12,	+S = 11,	-S = 6,	NOA = 5.
22.	TGS = 32,	MS = 1.60,	+S = 9,	-S = 11,	NOA = 2.
23.	TGS = 38,	MS = 2.00,	+S = 16,	-S = 3,	NOA = 3.
24.	TGS = 31,	MS = 1.55,	+S = 11,	-S = 9,	NOA = 2.
TOTALS	913	45.36 (MS)	303 (+) (62.47%)	182 (-) (37.53%)	48 (NOA)
AVERAGES	38.04	1.89	12.63	7.58	2.00

The results of this study (5-19-91) show an overall positive response margin of 24.94%.



RESPONSE DATA SHEET ON APPENDIX C  
(WORTHINGTON, LADIES & ADULT CLASSES)

5-26-91

- A. (1) male, (2) female, (2) female, (2) female, (2) female, (1) male,  
(1) male, (1) male, NOA, (2) female, (1) male, (1) male, (1) male,  
(2) female, (2) female, (1) male, (2) female, (2) female, (2) female,  
(1) male, (2) female, (2) female, (1) male, (2) female, (1) male,  
(2) female.
- B. (6) above 59, (6) above 59, (6) above 59, (6) above 59, (6) above 59,  
(6) above 59, (6) above 59, (6) above 59, NOA, (6) above 59, (6) above,  
59, (6) above 59, (6) above 59, (6) above 59, (6) above 59, (5) 50-59,  
(6) above 59, (6) above 59, (6) above 59, (6) above 59, (5) 50-59,  
(6) above 59, (6) above 59, (6) above 59, (6) above 59, (6) above 59.

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree,  
5 = strongly disagree. \* = statement is in the negative. In evaluating  
the answers to the negative statements, the numbers must be changed as  
follows: 5=1, 1=5, 4=2, 2=4, 3 stays the same. Thus, the lower the overall  
average, the more positive the total response).

1. 1, 1, 2, 1, 1, NOA, 1, 1, 1, 1, 1, 2, 1, 1, 1, 1, 3, 1, 1, 1, 1, 1, 1,  
1, 1, 1.
2. 1, 1, 2, 2, 1, NOA, 1, 2, 1, 1, 1, 2, NOA, 2, NOA, 3, 1, 1, 2, 2, 2, 4,  
1, 1, 1, 1.
3. \* 5, 5, 3, 4, 5, NOA, 5, 5, 4, 5, 5, 4, NOA, 5, NOA, 5, 2, 4, 5, 4, 5, 3,  
4, 5, 4, 4.
4. 1, 1, 3, 2, 1, NOA, NOA, 1, 3, 2, 3, 2, 1, 2, NOA, 2, 2, 2, 1, NOA, 2,  
NOA, 3, 4, 4, 1.
5. \* 5, 5, 4, 4, 5, NOA, 5, 4, 4, 5, 5, 4, NOA, 4, NOA, 4, 5, 5, 5, 4, 5, 4,  
3, 5, 4, 4.
6. 1, 2, 3, 2, 1, NOA, 1, 3, 1, 1, 1, 2, 1, 2, NOA, 2, 1, 1, 2, 2, 1, 1,  
4, 1, 2, 2.
7. \* 3, 5, NOA, 4, 5, NOA, 1, 4, 5, 5, 3, 4, NOA, 4, NOA, 4, 5, 4, 4, 4, 3,  
3, 4, 5, 3, 2.
8. \* 5, 5, 4, 4, 5, NOA, 5, 5, 5, 5, 5, 4, NOA, 5, NOA, 4, 5, 5, 5, 4, 5, 5,  
5, 5, 4, 4.
9. \* 5, 5, 4, 3, 5, NOA, 5, 5, 4, 5, 5, 4, NOA, 5, NOA, 4, 3, 5, 4, 4, 5, 5,  
5, 5, 4, 4.
- 10.\* 4, 5, 2, 3, 3, 5, NOA, 3, 4, 5, 5, 4, NOA, 4, NOA, 4, 3, 4, 4, 2, 4, 1,  
2, 1, 4, 4.

11. 1, 1, 3, 2, 1, NOA, 1, NOA, 4, 1, 1, 2, NOA, 2, NOA, 2, 1, 1, 2, 2, 2, 3, 2, 1, 2, 2.
12. 1, 2, 3, 2, 1, 2, 1, 2, 2, 2, 1, 2, 1, 2, NOA, 3, 2, 1, 2, 3, 2, 2, 2, 1, 2, 2.
- 13.\* 5, 5, 2, 4, 5, NOA, 5, 5, 1, 5, 5, 4, NOA, 4, NOA, 5, 5, 4, NOA, 2, 4, 3, 3, 5, 4, 4.
14. 1, 1, 2, 2, 1, NOA, 1, 2, 2, 1, 5, 2, NOA, 2, NOA, 2, 1, 1, NOA, 2, 2, 2, 1, 1, 2, 2.
15. 1, 1, 3, 2, 1, 4, 1, 1, 1, 1, 2, 2, 1, 1, NOA, 2, 1, 2, 1, 2, 1, 2, 1, 1, 2, 1.
16. 4, 2, 3, 4, 1, NOA, 2, 1, 2, 2, 1, 2, 1, 4, NOA, 2, 3, 3, 3, 2, 4, 1, 2, 1, 3, 2.
17. 4, 2, 3, 4, 2, NOA, NOA, 2, 2, 2, 2, 4, NOA, 2, NOA, 3, 3, 3, 2, 2, 5, 3, 4, 1, 4, 2.
18. 1, 2, 4, 3, 1, NOA, NOA, 1, 2, 2, 1, 2, 1, 2, NOA, 3, 3, 2, 1, 2, 5, 3, 3, 2, NOA, 2.
- 19.\* 5, 5, 3, 4, 5, NOA, 5, 2, 5, 5, 2, 4, 1, 2, NOA, 5, 5, 5, NOA, 4, 5, 2, 3, 5, 4, 4.
- 20.\* 1, 5, 2, 4, 5, NOA, 1, 5, 5, 5, 2, 4, NOA, 4, NOA, 4, 5, 5, 4, 2, 4, 2, 4, 5, 4, 3.
- 21.\* 5, 5, 3, 3, 5, NOA, NOA, 5, 5, 5, 5, 4, NOA, 4, NOA, 4, 3, 4, NOA, 2, 5, 2, 4, 5, 4, 4.
22. 1, 1, 2, 2, 1, NOA, 1, 1, 1, 1, 1, 2, 1, 2, NOA, 2, 2, 1, NOA, 2, 1, 2, 4, 1, 2, 1.
- 23.\* 4, 4, 3, 2, 5, NOA, 3, 5, 3, 5, 5, 4, NOA, 5, NOA, 4, 3, 4, 5, 3, 5, 5, 4, 5, 4, 3.
24. 1, 1, 3, 2, 1, NOA, 2, 2, 1, 2, 1, 2, 1, 2, NOA, 2, 2, 1, NOA, 2, 1, 3, 2, 1, 2, 1.

ANALYSIS SHEET ON APPENDIX C  
(WORTHINGTON, LADIES, & ADULT CLASSES)

5-26-91

- A. There were 11 males and 14 females (plus 1 NOA) who filled out the appendix c form on 5-26-91.
- B. The number of those in certain age brackets, who filled out the appendix c form, are as follows:
- 1. 50-59 years - 2
  - 2. Above 59 - 23
  - 3. NOA (no answer) - 1

The average low age of this group is 58.28 years.  
The average high age of this group is 58.60+ years.  
The middle average age is 58.44+ years.

- 1. TGS (total group score) = 29, MS (mean score) = 1.97, +S (positive score - numbers below the mean score) = 22, -S (negative score - numbers above the mean score) = 3, NOA (no answer) = 1.
- 2. TGS = 36, MS = 1.57, +S = 13, -S = 10, NOA = 3.
- 3. TGS = 38, MS = 1.65, +S = 12, -S = 11, NOA = 3.
- 4. TGS = 43, MS = 2.05, +S = 15, -S = 6, NOA = 5.
- 5. TGS = 36, MS = 1.57, +S = 11, -S = 12, NOA = 3.
- 6. TGS = 40, MS = 1.67, +S = 12, -S = 12, NOA = 2.
- 7. TGS = 48, MS = 2.18, +S = 15, -S = 7, NOA = 4.
- 8. TGS = 30, MS = 1.30, +S = 16, -S = 7, NOA = 3.
- 9. TGS = 35, MS = 1.52, +S = 13, -S = 10, NOA = 3.
- 10. TGS = 58, MS = 2.52, +S = 14, -S = 9, NOA = 3.
- 11. TGS = 39, MS = 1.77, +S = 9, -S = 13, NOA = 4.
- 12. TGS = 46, MS = 1.84, +S = 7, -S = 18, NOA = 1.
- 13. TGS = 43, MS = 1.95, +S = 10, -S = 12, NOA = 4.
- 14. TGS = 38, MS = 1.73, +S = 9, -S = 13, NOA = 4.
- 15. TGS = 38, MS = 1.52, +S = 15, -S = 10, NOA = 1.
- 16. TGS = 55, MS = 2.29, +S = 15, -S = 9, NOA = 2.

17.	TGS = 61,	MS = 2.77,	+S = 11,	-S = 11,	NOA = 4.
18.	TGS = 48,	MS = 2.18,	+S = 15,	-S = 7,	NOA = 4.
19.	TGS = 48,	MS = 2.09,	+S = 16,	-S = 7,	NOA = 3.
20.	TGS = 53,	MS = 2.30,	+S = 16,	-S = 7,	NOA = 3.
21.	TGS = 40,	MS = 1.90,	+S = 9,	-S = 12,	NOA = 5.
22.	TGS = 35,	MS = 1.52,	+S = 13,	-S = 10,	NOA = 3.
23.	TGS = 45,	MS = 1.96,	+S = 9,	-S = 14,	NOA = 3.
24.	TGS = 38,	MS = 1.65,	+S = 10,	-S = 13,	NOA = 3.
TOTALS	1,020	44.66 (MS)	307 (+) (55.82%)	243 (-) (44.18%)	74 (NOA)
AVERAGES	42.50	1.86	12.79	10.13	3.08

The results of this study (5-26-91) show an overall positive response margin of 11.64%.

RESPONSE DATA/ANALYSIS SHEET ON APPENDIX D  
(APRIL 7 THROUGH MAY 26)

5-30-91

(1 = strongly agree, 2 = agree, 3 = uncertain, 4 = disagree, 5 = strongly disagree. All statements are in the positive. Thus, the lower the overall average, the more positive the total response)

	4-7	4-14	4-21	4-28	5-5	5-12	5-19	5-26
1.	1	1	2	2	1	1	1	2
2.	1	1	2	2	1	2	1	1
3.	1	1	1	2	1	2	1	1
4.	1	1	2	1	1	2	1	1
5.	1	1	1	1	1	2	1	1
6.	2	1	2	2	1	1	1	1
7.	1	1	2	1	1	1	1	2
TOTALS	8	7	12	11	7	11	7	9
AVERAGES	1.14	1	1.71	1.57	1	1.57	1	1.29

(The average answer for the entire eight week period is 1.29. The responsibility of filling out this form was shared by the five members of the congregational reflection group)

Other observations (#8) shared over the eight week period are as follows:

By reading the entire presentation, the pastor diminished the possibility of emotional identification. (4-7-91)

The group obviously liked this sermon much better than the first sermon. (4-14-91)

There seemed to be a general agreement among the group. (4-21-91)

The surroundings were perfect for positive Christian reflection. (5-12-91)

The presenter was handicapped by the lectern being too low. The material was well organized and presented. (5-19-91)

The room was uncomfortable due to the failure of the air conditioners. (5-26-91)

STATISTICAL TALLY SHEET  
(APRIL 7-MAY 26)

5-24-91

I received 29 signed contracts (appendix A) from the 30 Something/Upper Room Group and 28 signed contracts (appendix A) from the Worthington, Ladies, & Adult Classes.

I received 141 useable response sheets (appendix c) out of the 30 Something/Upper Room Group (April 7 - 28). These are classified as follows:

- A. Filled out four sheets - 23 (65.25%)
- B. Filled out three sheets - 7 (14.89%)
- C. Filled out two sheets - 10 (14.18%)
- D. Filled out 1 sheet - 8 (5.68%)

(These classifications were determined by the last four digits of each individual's social security number which were placed on the response sheet).

There were 65 male response sheets (47.10%), 73 female response sheets (52.90%), and 3 NOA (no answer) sheets (appendix c) in the 30 Something/Upper Room Group.

The average low age for the 30 Something/Upper Room group on appendix c is 32.96 years.

The average high age for the 30 Something/Upper Room group on appendix c is 41.97 years.

The average middle age for the 30 Something/Upper Room group on appendix c is 37.47 years.

Totals on appendix c forms in the 30 Something/Upper Room Group

Date	TGS	MS	(+)	(-)	NOA
4-7	1,805	55.48	432	382	2
4-14	2,138	53.84	505	449	6
4-21	1,876	55.24	484	331	1
4-28	1,849	56.29	422	367	3
TOTALS	7,668	220.85	1,843	1,529	12
			(54.66%)	(45.34%)	
AVERAGES	1,917	55.21	460.75	382.25	3

The 30 Something/Upper Room Group shows an average overall positive response margin of 9.32%.

I received 119 useable response sheets (appendix c) out of the Worthington, Ladies, & Adult Classes (May 5 - 26). These are classified as follows:

- A. Filled out four sheets - 13 (43.70%)
- B. Filled out three sheets - 13 (32.77%)
- C. Filled out two sheets - 6 (10.08%)

D. Filled out one sheet - 16 (13.45%)

(These classifications were determined by the last four digits of each individual's social security number which were placed on the response sheet).

There were 50 male response sheets (42.37%), 68 female response sheets (57.63%), and 1 NOA in the Worthington, Ladies, & Adult Classes.

The average low age for the Worthington, Ladies, & Adult Group on appendix c is 57.82 years.

The average high age for the Worthington, Ladies, & Adult Group on appendix c is 58.84+ years.

The average middle age for the Worthington, Ladies, & Adult Group on appendix c is 58.33+ years.

Totals on appendix c forms in the Worthington, Ladies, & Adult Group

Date	TGS	MS	(+)	(-)	NOA
5-5	1,829	53.54	513	310	137
5-12	1,350	48.08	381	295	68
5-19	913	45.36	303	182	48
5-26	1,020	44.66	307	243	74
TOTALS	5,112	191.64	1,504	1,030	327
			(59.35%)	(40.65%)	
AVERAGES	1,278	47.91	376	257.50	81.75

The Worthington, Ladies, & Adult Classes show an average overall positive response margin of 18.70%

Totals and averages on appendix c forms (April 7 - May 26)

Group #1 = 30 Something/Upper Room Classes

Group #2 = Worthington, Ladies, & Adult Classes

Numbers of useable appendix c forms filled out

Group #1 - 141 (54.23%)

Group #2 - 119 (45.77%)

TOTAL - 260

The 260 appendix c forms are classified as follows:

	Group #1	Group #2	Totals
A. Filled out four sheets	23 (65.25%)	13 (43.70%)	36 (54.48%)
B. Filled out three sheets	7 (14.89%)	13 (32.77%)	20 (23.83%)
C. Filled out two sheets	10 (14.18%)	6 (10.08%)	16 (12.13%)
D. Filled out one sheet	8 (5.68%)	16 (13.45%)	24 (9.56%)

Male/female ratio:

	male	female	NOA
Group #1	65 (47.10%)	73 (52.90%)	3
Group #2	50 (42.37%)	68 (57.63%)	1
TOTALS	115 (44.92%)	141 (55.08%)	4

Average age:

	low age	high age	middle age
Group #1	32.96	41.97	37.47
Group #2	57.82	58.84+	58.33+
TOTALS	90.78	100.81	95.80
AVERAGES	45.39	50.41+	47.90+

Totals on appendix c forms (April 7 - May 26):

	TGS	MS	(+)	(-)	NOA
Group #1	7,668 (60%)	220.85 (53.54%)	1,843 (55.06%)	1,529 (59.75%)	12 (3.54%)
Group #2	5,112 (40%)	191.64 (46.46%)	1,504 (44.94%)	1,030 (40.25%)	327 (96.46%)
TOTAL	12,780	412.25	3,347	2,559	339
AVERAGE	6,390	206.25	1,674	1,280	170

Total average of the positive response margin:

Group #1	- 9.32%
Group #2	- 18.70%
TOTALS	28.02
AVERAGE	14.01

Totals and averages on appendix b forms (April 7 - May 26)

The 30 Something/Upper Room Group filled out 30 b forms (46.88%), while the Worthington, Ladies & Adult, Classes filled out 34 b forms (53.12%).

30 Something/Upper Room = Group #1

Worthington, Ladies, & Adult Classes = Group #2

1. The number of years at the present address:

	low average	high average	middle average
Group #1	5.90	8.20	7.50
Group #2	16.58	18.62	17.60
TOTALS	22.48	26.82	25.10
AVERAGES	11.24	13.41	12.55

2. Occupations:

	Group #1	Group #2	Totals	%
Not employed		16	16	25.40%
Housewife	7.5	3	10.5	16.67%
Professional/ technical worker	16.5	8	24.5	38.89%
Business, proprietor, public official	5	3	8	12.70%



Secretary, clerical, or sales worker	1	1	2	3.17%
Manager, craftsman		2	2	3.17%
NOA			1	

3.	Average level of educational years:
Group #1	- 16.03 years
Group #2	- 14.41 years
TOTAL	30.44 years
AVERAGE	15.22 years

4.	Average ages:		
	low age	high age	middle age
Group #1	32	41	36.50
Group #2	62.64	68.21+	65.43+
TOTALS	94.64	109.21+	101.93+
AVERAGES	47.32	54.61+	50.97+

5.	Male/female ratio:			
	Group #1	Group #2	Totals	%
Male	13 (43.33%)	23 (67.65%)	36	56.25%
Female	17 (56.67%)	11 (32.35%)	28	43.75%
TOTALS	30	34		
PERCENTAGES	46.88%	53.12%		

6.	Domestic classifications:			
	Group #1	Group #2	Totals	%
Married	29	26	55	85.94%
Divorced		1	1	1.56%
Widowed		6	6	9.38%
Separated	1	1	2	3.12%

7.	Methods of joining the church:			
	Group #1	Group #2	Totals	%
Profession of faith	6	7	13	20.97%
Transfer from another Methodist Church	16	21	37	59.68%
Transfer from another denomination	6	6	12	19.35%
N/A	2			

9. Average length of membership:

	low average	high average	middle average
Group #1	5.04 years	7.48+ years	6.26+ years
Group #2	8.85 years	13.46+ years	11.13+ years
TOTALS	13.89 years	20.94+ years	17.39+ years
AVERAGES	6.95 years	10.47+ years	8.70+ years

9. Method of first contact:

	Group #1	Group #2	Totals	%
Family took me	9	6	15	23.81%
Invitation of a				
member	4	7	11	17.46%
Friend took me		1	1	1.59%
I just attended	13	17	30	47.62%
Miscellaneous	4	2	6	9.52
NOA		1		

10. Average involvement in work areas:

	low average	high average	middle average
Group #1	2.39	2.82	2.61
Group #2	2.35	2.82+	2.58+
TOTALS	4.74	5.64+	5.19+
AVERAGES	2.37	2.82+	2.60+

11. Average hours in church activities:

	low average	high average	middle average
Group #1	8.59	10.86+	9.73+
Group #2	6.66	8.34+	7.50+
TOTALS	15.25	19.20+	17.23+
AVERAGES	7.63	9.60+	8.62+

12. Contact person in crisis:

	Group #1	Group #2	Totals	%
No one	3	3	6	9.68%
Pastor	18	27	45	72.58%
Church school				
teacher		1	1	1.61%
Member of the				
church	3		3	4.84%
Don't know	5	2	7	11.29%
NOA	1	1		

13. Average worship attendance:

	low average	high average	middle average
Group #1	31.47	42.47+	36.97+
Group #2	27.81	37.66+	32.74+
TOTALS	59.28	80.13+	69.71+
AVERAGES	29.64	40.07+	34.86+

14. Involvement in the following activities (In last 7 days):

	#1 (yes)	#1 (no)	#2 (yes)	#2 (no)
1. Religious radio or TV	12	15	17	10
2. Blessings at meals	25	5	33	0
3. Family devotions	14	14	16	9
4. Talked religion	22	7	23	4
5. Visited minister	7	20	6	18
6. Attended church	30	0	33	0
7. Helped the needy	14	15	20	7

8. Prayed, read religious material	27	2	30	1
9. Other religious activities	7	23	11	7
TOTALS	158	101	189	56
AVERAGES	17.56	11.22	21	6.22

There were 504 responses to #14, of which 347 (68.85%) were yes and 157 (31.15%) were no.

(There were 72 NOA'S [no answer] recorded for both groups, which makes up the difference in the totals)

15. Involvement in the church now as compared to a year ago:	more	less	same	NOA
Group #1	12 (40%)	5 (16.67%)	13 (43.33%)	
Group #2	7 (21.21%)	4 (12.12%)	22 (66.67%)	1
TOTALS	19	9	35	
PERCENTAGES	30.16%	14.29%	55.55%	
AVERAGES	9.5	4.5	17.5	

16. Attitudes toward Negroes attending church:	Favor it	Uncertain	NOA
Group #1	17	12	1
Group #2	14	18	2
TOTALS	31	30	3
AVERAGES	15.50	15	
PERCENTAGES	50.82%	49.18%	

17. Attitudes toward Negroes becoming members:	Favor it	Opposed	Uncertain	NOA
Group #1	16	2	11	1
Group #2	12	4	17	1
TOTALS	28	6	28	2
AVERAGES	14	3	14	
PERCENTAGES	45.16%	9.68%	45.16%	

18. Attitudes of the church towards the use of alcohol:	Group #1	Group #2	Totals	%
Teach temperance	19	17	36	58.06%
Teach abstinence	5	15	20	32.26%
Take no position	3		3	4.84%
Uncertain	2	1	3	4.84%
NOA	1	1		

19. Average one way travel to church:	low average	high average	middle average
Group #1	1.67 miles	2.35+ miles	2.01+ miles
Group #2	1.42 miles	1.94+ miles	1.68+ miles
TOTALS	3.09 miles	4.29+ miles	3.69+ miles
AVERAGES	1.55 miles	2.15+ miles	1.85+ miles

20.	Efforts spent on the church:						
		Group #1		Group #2		Totals	%
	A little effort	1	(3.45%)			1	1.61%
	Moderate effort	4	(13.79%)	7	(21.21%)	11	17.74%
	Great deal of effort	12	(41.38%)	12	(36.36%)	24	38.71%
	Very great deal of effort	12	(41.38%)	14	(42.43%)	26	41.94%
	NOA	1		1			
21.	A request for the proper biblical book:						
	Group #1	9	(30%)	gave the correct answer			
	Group #2	5	(14.71%)	gave the correct answer			
	TOTAL	14	(21.88%)	gave the correct answer out of the whole group			
22.	A request for what is "not found" in the Bible:						
	Group #1	14	(46.67%)	gave the correct answer			
	Group #2	22	(64.71%)	gave the correct answer			
	TOTAL	36	(56.25%)	gave the correct answer out of the whole group			
23.	A request for where John Wesley had his spiritual experience:						
	Group #1	17	(56.67%)	gave the correct answer			
	Group #2	18	(52.94%)	gave the correct answer			
	TOTAL	35	(54.69%)	gave the correct answer out of the whole group			
24.	A request for the period in which the Methodist movement became a denomination:						
	Group #1	14	(46.73%)	gave the correct answer			
	Group #2	6	(17.65%)	gave the correct answer			
	TOTAL	20	(31.25%)	gave the correct answer out of the whole group			
25.	Group #1	3.63		Group #2	2.61		
26.	Group #1	4.30		Group #2	3.46		
	TOTALS	7.93			6.07		
	AVERAGES	3.97			3.04		
	TOTAL (of both groups)	14.00					
	AVERAGE	3.50					

(The higher the average score on numbers 25 & 26, the more tendency the group has toward liberal ideals. The lower the average, the more conservative their thought patterns).

27.	Group #1	3.60
	Group #2	3.82
	TOTAL	7.42
	AVERAGE	3.71

28.	Group #1	2.57
	Group #2	2.91
	TOTAL	5.48
	AVERAGE	2.74
29.	Group #1	4.23
	Group #2	4.20
	TOTAL	8.43
	AVERAGE	4.22
30.	Group #1	2.63
	Group #2	3.59
	TOTAL	6.22
	AVERAGE	3.11
31.	Group #1	3.80
	Group #2	3.81
	TOTAL	7.61
	AVERAGE	3.81
32.	Group #1	2.97
	Group #2	3.24
	TOTAL	6.21
	AVERAGE	3.11
33.	Group #1	2.50
	Group #2	2.17
	TOTAL	4.67
	AVERAGE	2.34
34.	Group #1	3.33
	Group #2	4.10
	TOTAL	7.43
	AVERAGE	3.72
35.	Group #1	4.10
	Group #2	4.40
	TOTAL	8.50
	AVERAGE	4.25

Average calculations of #27-#35 (low commitment = 2.62 - 3.32, middle commitment = 3.35 - 3.70, high commitment = 3.72 - 5.00):

Group #1	=	3.30	
Group #2	=	3.58	
TOTAL		6.88	
AVERAGE		3.44	(the group as a whole falls in the "middle commitment" category).

APPENDIX G  
(ATS CASE STUDY DOCUMENT)

See Attached...

# CASE STUDY GUIDELINES<sup>1</sup>

## Doctor Of Ministry Program

The Case Study Method is used as a principle method for reflection on ministry by students in Asbury Seminary's Doctor of Ministry program. It is utilized also by the Office of Supervised Ministry within the M.Div. program.

## The Case Study Method and Procedure

### Introduction to the Case Study

The case study method is an action-reflection model which is being widely utilized to evaluate professional action, and as a didactic tool to communicate content and information about a specific subject. It is an effective tool for integrating theory and practice.

The cases used in Doctor of Ministry seminars are self-referent in contrast to the classical cases which have been used effectively in the Harvard Law and Business schools. The classical cases are more concerned with the transfer of knowledge, learning content materials, and the acquisition of knowledge and information regarding future situations one may encounter, while the self-referent case encourages a person to reflect upon and evaluate professional acts of ministry, and thus, by reflection and analysis to provide the motivation for change in procedures, methods, approaches, theories, theologies, attitudes, etc., or a confirmation of these for continued future use. The self-referent case is also concerned with content and the transfer of knowledge.

The case study method is built on the theory that meaningful learning and growth are fostered in a peer group, within a collegial process, where peers supply a supportive pressure on each other for honest, open, productive reflection on a ministerial action. The case study method is not an end in itself, but a means to an end: personal and professional growth through an action-reflection process. The case study is divided into three sections, Level I, Level II, and Level III. The three divisions come from the three meanings of the word reflect, the Latin word *reflectere*.

1. One of the meanings of reflect is "to bend back." This is inherent in the activities of Level I of the case. In this level the case writer captures the experience, putting it into the stream of life by providing the necessary background information. The description is similar to an instant replay on television-recalling the specific focused event, a slice of life so one can have more time for analysis and reflection.

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<sup>1</sup>The information contained in these guidelines comes from many sources. Where possible, specific acknowledgement of a source is made internally. Special appreciation is extended to Dr. William McKain, Jr., for his valuable research on the case study while a member of the Faculty at Asbury theological Seminary, and to Dr. Fred Layman who has worked with the Director of the Doctor of Ministry program "perfecting" the process.

2. A second meaning of the word reflect is "consideration of some Subject matter, idea, or purpose." The word consideration (critical analysis and theological reflection) is the function of Level II. This is the mulling over phase where the presenter (and later the case study group) interact with the experience of ministry. It is the act of taking it apart for closer review (analysis), but also the process of building bridges between theory and practice and practice and theory (integration-interaction).

3. "An image given back by a reflecting surface" is the content for Level III. The image results from the process of reflection in Level II. By describing the event sufficiently (description) and setting it in the stream of life (background); and by mulling the experience over and interacting with it (analysis); and by building bridges from the experience to theories and theologies (integration-interaction); then the presenter (and the case study group) is able to judge between the various theories and theologies uncovered in the research (judgments), to assess ministerial effectiveness (evaluation), and to make decisions for the future (decisions). *The value in writing a case about a recent event is that decisions can be made which will still affect the outcome of a particular ministry.*

### Choosing an Experience for a Case Study

The selection of an event which will fit one of the seminar foci, and which will engage the group sufficiently in a meaningful discussion, is the single, most important part of the case study. It is easier to select an event after one has participated in a few case study discussions, but the following are "cardinal" rules which are necessary for all events.

1. The event is "an occasion in which the professional acts as a responsible agent." This means that the minister (case presenter) has some responsibility for the outcome of the event.
2. It is an action in which the outcome will depend upon a decision or series of decisions on the part of the minister-presenter, e.g. turning points which involve motivations, questions, issues, presuppositions, or other dynamics. It may be a dilemma, e.g. a moral or ethical dilemma. An event is in contrast to a happening or occurrence in which the minister-presenter is an uninvolved observer or reporter.
3. The experience should be contemporary, i.e., experienced preferably within the past two or three months--enough time to allow for analysis and reflection, but not so long that the event or verbatim is cloudy. Cases for Seminar II and III should take place after the previous seminar and be related to one of the foci of the seminar.
4. The event must be accurately recreated for review by colleagues. It is sometimes helpful to write the case in verbatim style, while at other times in a narrative form. At times there may be a combination of the two. The discretion is left to the case writer.



5. A case should be selected which promises the most help for the presenter and reflects the presenter's growing edge, as well as being fruitful for the members of the group. The event must be significant enough to engage the members of the discussion group. It should be remembered that the event is the primary document.
6. The case writer should resist the following inferior motives for writing a case:
  - 6.1 Only to fulfill a seminar requirement.
  - 6.2 Desire to "teach other members of the group something they should know.
  - 6.3 Describing of a spectacular event to impress the group--while tempting, it is usually not productive for analysis, reflection, and discussion.
  - 6.4 Report successful performance to impress peers.
7. Some proper motives would include:
  - 7.1 Offer a "slice" of ministry for review and reflection for purposes of analysis, theological reflection, and evaluation of performance by peers.
  - 7.2 Way to increase understanding of ministry.
  - 7.3 A way to discover truth.
  - 7.4 Increase skills of observation, analysis, theological reflection, integration of theory and practice, build bridges from practice to theory, evaluation of one's ministry.
  - 7.5 Personal growth and edification of all involved in the process.

## Writing the Case

Level I Reflection (1½ to 2 pages) captures the experience in a form which will be accessible for review by other members of the group. It is an instant replay which will allow a willing suspension of disbelief and attempt to relive the experience with the presenter for the purposes of analysis and theological reflection.

The case writer functions as "story teller" in Level I (especially the description) as s/he unfolds the event and tells what happened. S/he will need to be coherent (logical organization), concrete (descriptive and to the point), complete (to make it accessible for group interaction), yet concise (no more than 6 pages).

### 1. Focus

The focus is a short, introductory paragraph which gives a brief review of the case. It is a way to "get in to" the case, an entry point for the reader. It includes four parts:

- 1.1 the identity of the writer and other key persons in the event (Who?).

- 1.2 the setting (Where?).
- 1.3 the time(s) of the event (When?).
- 1.4 the major issue identification (What?). This is usually written after the analysis and integration--interaction are completed.
  - 1.41 It is helpful if the issue statement is in the form of a principle or a question. If it relates only to a unique, obscure issue, it probably will not engage the energy of the members of the group as they will not be able to apply it to their situations. It should be specific. A question to ask is, "Is it researchable?"
  - 1.42 The focus leads to analysis, which leads to integration--interaction, which leads to the judgments, evaluations, and decisions of Level III. There is a flow to the entire process. All parts of the case are related to the issue.
  - 1.43 Problems related to the focus:
    - 1.431 The focus is too general.
    - 1.432 The focus lacks clarity.

## 2. Background

- 2.1 The purpose of the background is to help the reader place the experience in the stream of life. The timeline is usually a key factor in this process.
- 2.2 The case writer should give background information on the key people involved in the case. The information should be related to the case and not general information which is unimportant to the outcome of the event. (The case group may ask for additional information as necessary). The background includes information on the case presenter, e.g., age, education, previous experience, religious affiliation, etc.
- 2.3 The writer will carefully identify the events leading up to the major event with a timeline to connect the episodes. It is sometimes helpful to graph the episodes on a continuum.
- 2.4 The case writer will need to explain any unique features of the cases, e.g., language, church polity, customs, subcultures, and socio-economic factors.

## 3. Description

- 3.1 The description should be of some event in ministry for which the pastor-presenter had some responsibility for the outcome (see previous note on this). The event should be related to one of the foci of the seminar, i.e., church leadership; evangelism, mission, and church growth; preaching; spiritual formation. The event should be a single episode, rather than a series of events. It is the primary document.

- 3.2 The purpose of the description is to recreate an experience for retrospection by the presenter (and the case study discussion group). The presenter may use narrative reporting, verbatim, electronic recording, or a combination of these.
- 3.3 It is a verbal picture of the event which makes it come alive to the readers - an instant replay.
- 3.4 The description is the critical part of the case. If this is weak or does not engage the presenter or the case study group, it will not allow for creative reflection. As the description must be related to one of the foci of the seminar, it is helpful for the case writer to ask - "How did I function?", i.e., as a preacher, an administrator, as an educator, or...
- 3.5 A verbatim, which identifies the interaction of two or more persons provides a clear primary document which can be analyzed. It is also possible to portray the event in a narrative style which reports the interactions and transactions.

There are some events which are more difficult to write because the transactions are not as clear. These events can easily fall into the "happening" category. It may be helpful to ask the following questions to keep the event from being a happening.

- 3.51 What is the foil? Is there a person or persons with whom you are having internal dialogue or are there ideas and concepts you are using as a sounding board? The foil may be another person, a tradition, a theory or a theology which gives substance to the event. Events in worship, preaching etc, e.g., a change in worship format or structure may need a foil rather than a verbal transaction with another person.
  - 3.52 How did you function? This is a crucial question. Did you function as one who prepares a worship service or a sermon?
  - 3.53 Is the issue which comes from the case researchable? Objective, library research is crucial to the case.
  - 3.54 Is it applicable to other persons in the didactic case study group or is it esoteric and thus not helpful to most of the group?
- 3.6 The following questions may help you as you write the background and the description:
    - 3.61 How well did you describe the event? Was it clear or fuzzy? Note the use of descriptive words. Do they overstate or understate?

- 3.62 Is this an event or the report of a happening or an observation on your part? (An event is when the presenter is directly involved and has some responsibility for the outcome of the situation, while a happening is when the presenter stands off as an uninvolved observer). Does the case presenter carry out a set of discussion actions in relation to others?
- 3.63 Were both the context (place, time, etc.) and the content (relationships, conversations, interactions) of the event expressed clearly?
- 3.64 Was the description thorough, comprehensive, and coherent?

Level II Reflection (3-3½ pages) is a process of reflecting upon or mulling over the various aspects of the case. The case writer dissects the event for critical analysis and reflection. This section of the case (especially integration-interaction) always includes research. The discussion in the group usually centers around this part of the case study.

1. The analysis is the mulling over stage--a process of reflection which separates the case into elements or constituent parts and breaks it down so it can be studied and scrutinized. It is disciplined experimentation but also allows for a "playfulness" with the issues. The analysis is more concerned with the personal and interpersonal facets or dynamics, while the integration-interaction is more abstract, more research oriented, centered around specific issues--a "head trip." In this section of the case, the case writer (and the case study group) functions as an analyst in contrast to a storyteller in Level I, and an integrator and researcher in the integration-interaction phase, and an evaluator in Level III.
2. Analysis is a speculative effort which considers the dynamics, the motivations, the not so visible forces at work in the case. This includes self-analysis. The presenter (and the case study group) will ask questions such as "What is going on here?" and "Why?". The "why" questions are a key to this section. When one gets to one level after answering "why," he should ask the question again and go deeper into the reasons, the motivations, the dynamics. The presenter will go beneath the surface level and identify, assess, and interpret the underlying dynamics--the not -so-visible forces at work.
3. It is an inductive process which divides the material into elements, or breaks the material (usually in the description--sometimes in the background) into smaller units for observation, interpretation and reflection. This is sometimes called spade work (these tools for analysis or spades are listed below). The presenter (and the case study group) will look for the relationships of the persons involved and how these affect the case, the unique characteristics of the case, the timeline, symbols, language, behavior, and other situations or conditions which affect the case. Many times these are beneath the surface or resident in non-verbal communication. It is also important in some cases to ask what did not happen.

#### 4. It has been helpful to some to divide the analysis into four steps:

##### 4.1 Gather facts.

The analysis is an analysis of the description. Sometimes this will also relate to the background information, but usually it is focused on the description. It is in this step that the presenter (and the case study group) will collect the material for analysis. One must remember to analyze the description and not one's memory of the event. It will be important to survey the description carefully, looking for words, phrases, actions, reactions, unique features, etc., which will help one to understand "What is going on?" and "Why?". It is here where the presenter (and the case study group) will utilize the spades or tools to uncover the various dynamics of the case. This will include statistics, occurrences, happenings, turning points, etc. The primary document for analysis is the actual written case. The temptation is to analyze your memory of the event and not analyze the primary document--the event.

##### 4.2 Mull it over.

Once the materials have been gathered, persons working with the case will "analyze" the material and look for such things as repetition, contrasts and comparisons, espoused theories and theories-in-use, etc. What is the significance of these? Why are they important?

##### 4.3 Interpretation-conclusions.

After the facts have been gathered and the material analyzed, the presenter will interpret the material in the light of the analysis. It is during this time that the presenter will select one of the key issues to research in the integration-interaction phase.

#### 5. Writing the analysis.

It is important to note that a person does the analysis (i.e., on scratch paper), before one writes the analysis. Writing is the last step in the process. One is tempted to write the analysis before the careful spade work and interpretation. This usually leads to a superficial, surface analysis. If the analysis is incomplete the other remaining parts of the case will be weak.

The first paragraph of the analysis should list the spades used in the analysis. The following tools, or techniques, or spades are helpful for turning up grist for analysis. List these in a paragraph as you begin the analysis section.

##### 5.1 Case over all

identify issues  
turning points  
decision points

cause-effect relationships  
contrast-comparison  
occurrences

## 5.2 Persons involved

characteristics of persons  
personality types  
socio-economic levels  
use of language  
behavior (include non-verbal)  
motivations

intrapersonal dynamics  
interpersonal dynamics  
kinds of interaction  
espoused theories  
theories-in-use

## 5.3 Space-time-numbers

5.31 What is said about the place?

5.32 Time notations?

5.33 Number and age of people?

## 6. Weaknesses of analysis.

6.1 Continues Level I with what happened probes. The only justification for "What happened?" analysis is if the "What?" stands in the service of "Why?".

6.2 Inadequate spade work--superficial analysis.

6.3 Failure to do self-analysis.

6.4 Failure to speculate.

6.5 Failure to identify turning points.

6.6 Rhetorical questions are not probed.

## 7. Questions to help in the analysis.

7.1 Did you identify the issues and relationships, and speculate on what was going on in the situation, and consider both interpersonal and intrapersonal dynamics? How are these related? Did the past experiences of those involved affect the interactions?

7.2 What is going on here? What is the meaning and significance of the data?

7.3 Did you seriously consider the "Why?" and "What's going on here?" questions? Why did things occur as they did? Why are they significant? Why do they have meaning? What is beneath the surface?

7.4 Did you consider the turning points, the decision points, resistance, and resolution?

7.5 Was the interpretation based on observation and critical reflection or on feeling and impression?

7.6 Did you cover the critical presuppositions in the case?

7.7 Was the analysis based on the actual written event or on your memory of the event?

7.8 See Methodical Bible Study by Robert Traina for more help in analysis.

### Integration-Interaction of Theory and Experience (Professional-Theological Reflection)

1. The integration-interaction section is a process of examining the experiences of ministry relative to the theories of the various disciplines related to ministry. The process assumes that every experience in ministry has biblical, doctrinal, philosophical, ethical, historical, or behavioral significance. This section provides the bridge between knowledge and experience and theory and practice and a bridge from experience to knowledge and from practice to theory.

It is bridging the abstract (removed from immediate experience) with the concrete (related to immediate experience). The problem is that the abstract is often far removed from the actual practice, thus, there is a need for reflection to bridge the two worlds. Our knowledge may and should influence our doing and our doing may and should influence our knowledge, i.e. confirm it, conflict with it, or change it.

2. This section is more abstract and research-oriented than other sections of the case study. The integration-interaction phase always assumes research on the issue isolated for study. This section considers the conceptual and theoretical aspects of the case, in contrast to the "What happened?" (Level I) and "What's going on here?" and "Why?" (analysis), and "How did I do?" (Level III). This section is more in the realm of ideas and theories--a way to understand the happenings in the case.
3. The purpose of this section is to help the case presenter (and the case study group) to gain some objectivity--to get a different perspective. It will keep the presenter from becoming merely a practitioner without guiding principles. This section, along with analysis, becomes the basis for judgment, evaluations, and decisions. One of the major aspects of this section is to help participants explain ministerial actions in theological and theoretical terms--to merge together what is believed and what is practiced, i.e., espoused theory with theory-in-use.
4. The analysis section should have provided some major issues inherent in the case. Thus, the case writer will want to ask two questions as they begin this section of the case study:
  - 4.1 "What is the issue I want to consider in this case?" This must be the same issue listed in the focus.
  - 4.2 "What disciplines related to ministry should be addressed to the issue described?" One will now do research on the issue or theme.

5. Normally, the first paragraph of the integration-interaction section will list the several issues which could be chosen from the case, and then center down on the key issue for the presenter. The disciplines which will be used in research will also be identified. For the purposes of this section, the issue should be abstracted from the emotions and facts of the case and researched objectively.
6. The presenter (and the case study group) should not use this section to justify, explain, or condemn actions, nor to analyze actions, nor feel that the integration-interaction fails if all the tensions are not resolved. Also, this section should not be limited to one discipline, e.g. behavioral sciences (we have been programmed to move in this direction).
7. The case writer will look for patterns and interconnections between theory and practice, will consider the theoretical alternatives in the light of various constructs, ideas, and themes. One must allow time for these ideas and thoughts to mature so there can be an intense distillation of the material for the integration-interaction section. Again, this material should be worked out on scratch paper before it is written as part of the case study.
8. Weaknesses of the integration-interaction:
  - 8.1 No opening paragraph on the issue or theme, or disciplines which will be used.
  - 8.2 Theme unrelated to the issue identification sentence.
  - 8.3 Issue does not emerge from the case.
  - 8.4 Inadequate research.
  - 8.5 Proof-texting of sources, e.g., citing Bible sources without relating them to context and to the case issue.
  - 8.6 Integration-interaction is not the work of participant, others are merely quoted.
9. Suggested process for doing the integration-interaction phase:

This is only one approach. You are encouraged to use your own creativity to enhance and improve the process.

  - 9.1 Identify, isolate, and collate the issues, themes, ideas, and concepts resident in the case. Select one of these for use in the integration-interaction section. Normally, these issues will flow from the analysis section. The first paragraph of the integration will list the possible issues to be researched with the identification of the one chosen for the study.
  - 9.2 See if the issue fits biblical, theological, or theoretical categories, e.g. salvation, sin, social science theories, etc.



## Case Study Guidelines

- 9.3 A partial list of themes or categories to keep in mind are: guilt, sin, forgiveness, alienation, fear, love, hope, faith, interpersonal relationships, communication, conflict, traditions, social responsibility, anger, healing, pain, leadership, theology of ministry, etc., etc.
  - 9.4 Ask if the issue is related to any of the key doctrines, i.e. doctrine of God, man, sin, salvation, etc.
  - 9.5 Conceptualize--pick out an issue and walk around it (snapshots) from the various perspectives--biblical, historical, doctrinal, philosophical, ethical, behavioral, etc. This process always involves research. (See chart later).
  - 9.6 It may be helpful to ask "Where is God at work or not at work here?", "What is Christian?", or "What is different from what a secular humanist might do in a similar situation?"
  - 9.7 Come to some conclusions which will issue in judgments, evaluations, and decisions.
10. The following questions may be asked in relation to the integration-interaction phase:
- 10.1 Was the reflection abstracted from the event for the purpose of research (positive) or was it isolated from the reality of the situation (negative)?
  - 10.2 Was the reflection an integral part of the case or was it an appendage?
  - 10.3 What are the theological, theoretical presuppositions behind the actions?
  - 10.4 Did you build a bridge from experience to theology, and from practice to theory?
11. Write up the integration-interaction section.

Level III Reflection (1½ pages) is "something produced as a result of reflection." It is an image, a thought, or idea, or option formed as a result. Level III results from a careful attention to the analysis and integration-interaction sections of the case. This process flows from the previous two steps. In this section the case writer (and the case study group) functions as a critic or critical evaluator, whereas in Level I he was a storyteller, and an analyst and integrator in Level II.

This section is divided into three parts: judgments, evaluations, and decisions. These should be considered separately as three distinct parts of Level III.

### 1. Judgments

The case writer will judge between the various theories, theologies, ideas, positions, and themes uncovered in the integration-interaction phase, e.g., as a result of the integration-interaction choose between the theories or theologies researched. He will ask what needs to be corrected or criticized as a result of the research. This is limited to the integration-interaction phase.

### 2. Evaluations

The case writer (and the case study group) will evaluate the effectiveness of the ministerial action(s). "HOW did I do?" It is a focus on the ministerial act found in Level I and level II.

### 3. Decisions

The case writer will make decisions regarding future ministry, or if the case is recent, decisions about this case. S/he will consider such things as: changes in approach, how one will make changes in theory or theology, confirmation of a theory or a theology, gaps in knowledge which must be corrected, skills which must be learned, etc.

### 4. Weaknesses of Level III:

4.1 Failure to distinguish between the judgment and evaluation sections.

4.2 Evaluation does not include strengths and weaknesses, effectiveness and ineffectiveness.

4.3 Decision section is not given thorough treatment; not specific enough.

### 5. Questions to ask as one considers these parts of the case study:

#### 5.1 Judgments

5.11 What changes are needed in my theoretical or theological base as a result of the integration--interaction?

5.12 What have I learned in theory or theology as a result of the research?

5.13 What are the conclusions of my research? (Choose between options).

#### 5.2 Evaluations

5.21 How did I do? How did I perform? Was I effective?

5.22 Did I do what I set out to do?

5.23 Did I act as a responsible agent of God?

5.24 Did I perceive the situation correctly

5.25 Did I include my strengths as well as my weaknesses?

### 5.3 Decisions

5.31 What could I have done differently?

5.32 What could I do differently next time?

5.33 What options are open for the future?

## Writing the Case

The components of the case study have been outlined in sequence--the way they will be listed in the final document. In actual practice, though, when one is preparing the case, the following steps are more helpful.

1. The case begins with the writing of the event--the description. This is the critical first step in the process. See the previous notes about what goes into the description.
2. The event should then be placed into the stream of life with the necessary background information which will help the readers identify with the event and see it in its historical perspective. The timeline is critical in this second step.
3. As the case writer reads over the background and description for perspective, a tentative focus is written which will engage the reader and focus in on the major issue to be considered.
4. The writer will then do the process of analysis before writing up the analysis section.
5. Identification of the issue to be researched for the integration-interaction phases is the next step, which is followed by the writing of this section.
6. The judgments, evaluations, and decisions sections flow from the integration-interaction phase.
7. The final step is the rewriting of the focus in the light of 4, 5, and 6 above. The focus should clearly indicate the issue in a principle or question form.

## The Use of the Case in the Reflection Group

### 1. A didactic tool

- 1.1 The case study is a didactic tool which will provide input for the seminar sessions. The integration-interaction phase, the research, and the

resultant theological reflection, as well as the IPR dynamics and the personal and professional growth are important parts of the total Doctor of Ministry program.

## 2. A didactic group

The case study group is also a didactic group, as members bring the various theories and theologies, cognitive input and practical "how to's" to bear on a given subject or situation. It should be noted again in this context that the case study method is not an end in itself, but a means to an end--professional and personal growth through an action-reflection process.

## 3. Seminar foci

The case studies are related to the various foci of the seminars, i.e., worship, preaching, spiritual formation, education, pastoral care, counseling, church administration, leadership, culture, outreach, etc. Much of the didactic material for the seminars comes through the case studies as well as didactic input by the resource persons. Thus, the ministerial function in the event should match one of the foci of the seminar.

## 4. Copies of cases

Copies of the cases are to be prepared for each member of the reflection group. These must be distributed at least 48 hours before the case is to be considered by the reflection group. The secretary of the Doctor of Ministry program will copy the cases from presenter's original. The cost for the photocopying will be divided equally among all participants. One copy will be made for you to give to your Faculty Advisor.

## 5. During the seminars

5.1 The case will be considered by the reflection group for approximately two hours, with the resource persons or members of the group giving leadership to the process. In the course of the seminar it is expected that each person will have an opportunity to be a moderator, a critiquer, and a process observer for a case. Each person, though, will be responsible for input, evaluation, and critique during the case study sessions.

5.2 There are numerous ways the group may want to consider the case, i.e. center in on analysis, or integration-interaction, or IPR, or peer consultation or counseling, but the major purpose of the case is to do integration-interaction or theological reflection.

5.3 The following steps may be helpful for a beginning group:

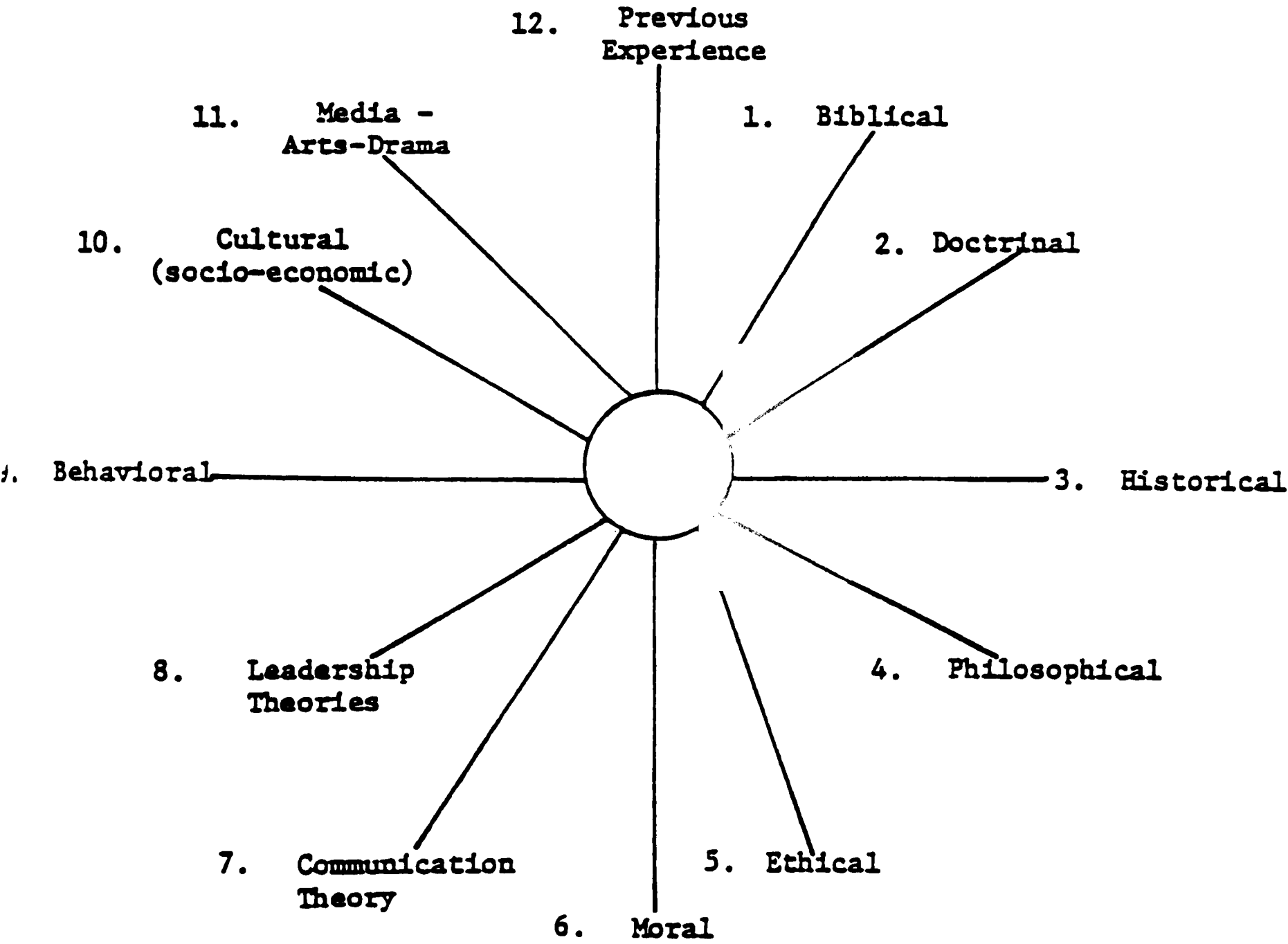
5.31 The presenter is allowed to correct any information in the case and if the moderator or the group chooses will tell why he wrote the case. Usually this takes no more than 5-10 minutes. The presenter may want to critique his/her own case.

- 5.32 The group may then ask questions for information only. One must be careful not to begin analysis, theological reflection, or peer counseling at this time. This phase is usually no more than 10 minutes.
- 5.33 The critiquer will then evaluate the case from a structural perspective (is it an event, does it fit the seminar, is the focus clear, is the background sufficient, does analysis take place, areas where analysis could have taken place, is integration-interaction complete, did valid research take place, etc.). The critiquer will also suggest possible issues to consider and a way of processing the case. The group will consider this as plans are made to consider the case.
- 5.34 Peer consultation or peer counseling is always an option. It is pointed yet supportive confrontation which allows the presenter to assess his role, attitudes, motivations, function, etc. Usually the presenter does not participate verbally in this part of the case (unless requested by the group) and the group does not address questions or comments to the presenter. It is more of "It seems to me", "Let me speculate," "Let's assume," rather than "You should have," "The fact is," "The proper way" etc. This is normally no more than ½ hour to 45 minutes of the case time.
- 5.35 The integration-interaction is the major part of the case. It is sometimes called theological reflection. The group discusses theory and theology in relation to the practice of ministry and builds bridges from practice to theory. It is here that the teacher-learner concepts are most valid. All assume the stance of teacher (input) and learner (what can I learn from the case). This part of the case is normally 45 minutes to an hour.
- 5.36 Following this step the presenter is brought back into the discussion to talk about his/her learning, new insights, and other comments about the experience. (Sometimes the group may want to bring the presenter in during the discussion to check on points of fact and other related items.)
- 5.37 It has been helpful to groups to list the findings and learning in a short summary at the end of the discussion.
- 5.38 The process observer then reports how the group functioned as a whole and may want to point out who did not participate or who participated too much, or other dynamics which may be helpful in future cases.

Two sample cases are attached as a guide in understanding the structure of the case. They are not perfect cases nor is inclusion an approval of the content. They are given only as a visual representation of the structure of a case study, and some possible variations in approach. They were written by first time case writers, thus they contain some errors. Critique them by using the case study guidelines.

INTEGRATION-INTERACTION

WALK AROUND AN ISSUE



## OBSERVER REPORT

The purpose of the observer is to report the dynamics of group relationships, as well as to note process interactions. The observer is also asked to note the ebb and flow of the case study methodology so as to report these observations at the end of the session. This observation is akin to the critical reflection as described in the Case Study method. There are many things to observe but especially note the following items.

1. Identify the various interactions of the group in process--(did all persons make significant input? Did some monopolize? Were some not involved at all--verbally or non-verbally? Note the resource persons involvement or lack of involvement. What leaders emerged? Note any hostility, negative reactions, defensiveness, positive support, etc.).

2. How well did we cover the areas of the case?

Time

- \_\_\_\_\_ 2.1 Background and description
  - \_\_\_\_\_ 2.2 Analysis (Probing questions? Dialogical? Did the group tend to go back to description?)
  - \_\_\_\_\_ 2.3 Integration-Interaction (any tendency not to focus on? Was ample time taken for this?)
  - \_\_\_\_\_ 2.4 Judgments, evaluations, decisions (any visible hostility or defensiveness in the presenter either verbal or non-verbal?)
  - \_\_\_\_\_ 2.5 Was there an adequate summary?
3. Did reflection and thinking take place in your opinion or were responses and evaluations by the group superficial and "off the top of the head" reactions? (Did the reflections and discussion flow or was it choppy and discordant?)
  4. How did the group deal with the presenter? (Dialogical? Confrontive? Passive? disinterested? Involved?)
  5. Note the feeling level of the group. Was there emotional identification with the presenter? Did you feel involved or left out?
  6. Was the group too easy on the presenter? Too hard? Note any resistance to feedback or resistance to confront the issues of the case.
  7. Note other observations you deem important.
  8. You may want to use a sociogram.

APPENDIX H  
(WHITEVILLE UMC VITALIZATION REPORT)

See Attached...



Whiteville United Methodist Church      Conf. No.    1329

Pastor:    Wilbur Jackson

Consultant:    Stephen C. Compton

Date:

Ratings:

Key No.

1:    5  
2:    5  
3:    8  
4:    8  
5:    8  
6:    8  
7:    4  
8:    8  
9:    9  
10:   5  
11:   8  
12:   7

Expands:    Corporate, Dynamic Worship  
              Significant Relational Groups

Adds:       Specific, Concrete Missional Objectives  
              Pastoral and Lay Visitation

#### CORPORATE DYNAMIC WORSHIP

- Objective 1:    Have in place a 2-4 person team of new person greeters by September 1990. The mission planning team will consist of Jo Raper, Carol N., Phyllis M., and Charlie \_\_\_\_.
2.               Increase the "warmth" of the choir's presence in worship in the spring of 1990 by growing the members' competence in music to be performed, by selecting music that is enjoyed by the singers, by having a fun time at rehearsals, and by the role model of the choir director. The mission planning team will be formed from choir leaders.
3.               Grow the participation in the children's choir by making the choir a short-term intensive event rather than a long-term effort. Visit parents and children in their homes. Invite them to make a strong commitment to support the choir. Begin this objective in September of 1990. Cindy and Phyllis are the mission planning team.

4. Grow the adult choir's membership by 8-20 persons beginning in May of 1990. Create a team of choir members who will visit potential choir members. Invite these persons to a rehearsal. Have a social activity. Visit again and invite to join the choir. The mission planning team consists of Gus, Nan, Bill B., and Helen.
5. Solicit suggestions from the choir and congregation's members regarding hymn and special music selections. Have a new hymnal workshop with lots of singing. Introduce a new hymn of the month. Separate the anthem from the offertory. No mission planning team has been named.
6. Begin a young adult choir in September 1990. The mission planning team consists of: Gus, Brenda, and Sara.
7. Add microphones in nave area of sanctuary for use by members who wish to share concerns, joys, announcements.
8. Have all key worship leaders (pastor, choir directors, musicians, etc.) meet monthly for worship planning. Wilbur Jackson will convene this mission planning team.
9. Create a mission planning task force to discuss and plan for ways to cause the worship to be more "first day" than "last day" of the week in its shape, and to consider how the worship experience can better convey a sense of hope and power and spontaneity. The mission planning team consists of: S. Hall, Sarah Brooks, Sabra Hughes, Carey Wrenn, and key worship leaders.

#### SIGNIFICANT RELATIONAL GROUPS

1. Begin a singles supper club for 5-8 persons in March 1990. The mission planning team consists of: Stephanie \_\_\_ and Susan West.
2. Begin a fun/fellowship group for homebound persons in September-October 1990. Grow the group to include 15-20 persons. The mission planning team consists of: Marty Ward, Clyde Burns, Lib Wells, Lois Yoder.
3. Begin a youth mission work team of 6-8 youth. Organize in the fall of 1990. Have the first work project in the summer of 1991. Do two work projects each year thereafter. The mission planning team consists of: Julie Cooper, Wilbur Jackson, Christy Samford, Rachel McP., and Moreland Gueeth

4. Have a marriage enrichment retreat weekend for up to 15 couples in the spring of 1991. The mission planning team consists of: Rev. Rev. and Lou Ann Butler, Kelly and Moreland Gueth, Eddie and Lettie Cooper.

#### **SPECIFIC, CONCRETE MISSIONAL OBJECTIVES**

1. Begin, in significant ways, to increase the ministry offered to persons and families of persons with alcohol dependency by June 1990. Bob Horst will convene a mission planning team consisting of: George Smith, Geraldine Inman, Dick Simms, Pat Ray, Ruth Walsh, and John Nickolaus.

#### **PASTORAL AND LAY VISITATION**

1. Visitation shall be increased in the following ways:
 

A five person team will begin visiting 30 key leaders in January-February 1991.

A ten person team will begin visiting 65-75 recent members (last 1-4 years) in January-December 1991.

A 6-8 person team will visit all occasionally active members in February-April 1992 and in October-December 1992.

A four person team will visit newcomers in the community from May-September 1990.

A team of two lay persons and the pastor will visit non-member occasional worshipers in September-November 1990.

A 10-12 person team will visit a specified neighborhood area door-to-door in September-November 1990. The procedure will be to select a neighborhood, conduct a door-to-door survey, visit those expressing interest in your church, invite those interested to a fun/fellowship event, invite them to worship.

No mission planning team(s) have been named for visitation.

addenda:

Trustees Report -- meeting with Ann Jones

A conversation with Ann Jones, Board of Trustees Chairperson

led to the following issues and concerns being raised:

1. Two rooms presently used for storage can be made available for classroom use.

Recommendation: Discard items stored that are not needed. Designate one space (one of the two rooms or other space) as the storage place for unused items and materials for the church. Establish good housekeeping procedures to eliminate accumulation of unused items.

2. Altar Guild space can be better utilized.

Recommendation: Study best uses for the spaces on either side of the chancel space (library, altar guild space, etc) Develop a comprehensive plan for using these spaces for the best use. Reassign spaces wherever possible. Renovate spaces if necessary to accommodate best use. Consideration should be given to how these spaces are used for passage from other parts of the facility to the sanctuary.

3. Long-term maintenance program.

The need for an ongoing long-term maintenance and major replacement fund is evident. Nearly \$200,000 recently spent for such work.

Recommendation: Establish an accumulating, interest-bearing fund (endowment, etc.) for the purpose of maintaining the facility and replacement of major equipment (furnaces, etc.). Have this fund grow so its earnings are roughly equivalent to 10% of the annual operating budget. (Annual budget of \$150,000, earnings on long-term fund: \$15,000.) A select committee for establishing such an endowment is suggested.

4. Property acquisition.

On-site parking is very limited. Space for additional construction is severely limited. The loss of on-street and other off-site parking (banks, etc.) would severely impact the growth of the church.

Recommendation: Establish an investigative/study committee to discover if adjacent properties can be made available to the church in the future. Options or rights of refusal or similar agreements might be sought to assure the availability of these properties. Restrictions limiting the use of these properties by the church should be investigated. Fundraising for property purchase can be begun immediately.

5. Best use of preschool space.

**Recommendation:** Name a study team made up of representatives of all pre-school uses of facility and selected members of the Board of Trustees. Consider needs of all concerned. Assign classes/groups to spaces on basis of best use. Renovate spaces where necessary. Set date of next space-use review.

6. Directions to sanctuary space.

A newcomer who enters through the back of the sanctuary or from the educational building can easily become confused.

**Recommendation:** Add signage at appropriate places giving directions to the sanctuary or other significant spaces. Have a greeter positioned near the points of entry.

7. Custodial service needs.

**Recommendation:** Have the Administrative Secretary become the day-to-day supervisor of the custodial staff and grounds maintenance staff. Instruct members to make all requests in regard to building use and cleaning to the Administrative Secretary. Staff will check-in with the Administrative Secretary upon arrival for instruction in regard to special needs.

8. Space-use policy.

The question is raised regarding how to make changes in classroom assignments when needed for other groups.

**Recommendation:** Write a church policy on classroom assignment. Shape the policy around the idea that missional need is the highest criteria for room assignments. This can take into account age of members, handicapping conditions, lecture or play. Set a date when all facility use will be evaluated. Give class members an opportunity to state their needs. Review use of spaces regularly enough in the future (annually?) that it becomes a normal procedure and not something seen as punitive.

## PRESCHOOL

A discussion with key leaders of Sunday and weekday preschool activities was held. It was estimated that Sunday School, weekday preschool, Mothers' Morning Out, Hearing impaired, and special event nurseries involves about 114 children weekly. When consideration is given to the fact that the families of preschool children are indirectly served by the ministries offered, with adjustments made for families served in more than one part of the preschool activities, a total of between 250 and 300 persons are

served in mission weekly through preschool ministries at Whiteville UMC. The benefit rendered to the church's members and the community is evidently significant.

Recommendations: 1. Create a preschool council with representatives from each of the preschool ministries for information and cooperative work. 2. Consideration for detailing budget amounts available for various preschool ministries should be given in order to clarify amounts available for various aspects of the work. 3. Regular review of classroom space assignments and reassignment, where called for, should be made.

**KEY MISSION OBJECTIVE: SUPPORT FOR PERSONS WITH ALCOHOL  
DEPENDENCY AND THEIR FAMILIES**

**A Model**

1. Initiate open and regular discussions with leaders of alcoholism support groups (AA, Alanon, Alateen, etc.) in order to learn how the church can best support the missional community.
2. Make adequate space available for support groups.
3. Assist in the formation of additional groups (weekend group, non-smokers group, women's group, etc.).
4. Make congregation aware of ministry.
5. Encourage church members to attend open AA meetings.
6. Provide education in regard to alcohol dependency to youth and adults in congregation.
7. Advertise in newspaper, billboards, etc. that Whiteville UMC is location for AA meetings.
8. Provide emergency shelter/housing provisions for families in crisis due to alcohol dependency.
9. Conduct community forums, seminars.
10. Provide educational speakers, information in local schools.
11. Challenge congregation members to abstain from the use of alcoholic beverages and from serving such in their homes during November, December, and January as a sign of understanding and solidarity with those who are alcoholic. Have congregation members publicly commit to such a challenge in Sunday worship. Provide news releases to area newspapers, radio and TV stations, and Christian Advocate.

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